

THE SPIRIT OF MISSIONS.

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NO. 1.

DECLINATION OF THE REV. DR. LINES.

WITH sincere regret we announce that the Rev. Edwin S. Lines, D.D., has declined his election by the Board of Managers to be the General Secretary. This information comes just as this number is going to press, so that only this brief announcement is possible.

MISSIONARIES NEEDED FOR ALASKA.

A LETTER just received from Bishop Rowe says :

Two men are needed for the interior as requested in my report [published beyond] who ought to be ready to leave Juneau by the end of March. It is important that this should be settled as soon as possible, because I must order before April their year's outfit or provisions.

Then we need a missionary for the work among the Hydahs on Prince of Wales island for which place I would suggest the consideration of the application of the Rev. Mr. and Mrs. — which is in your hands. There are so many going to the Copper river country, some of whom are Churchpeople, as I have been informed, that I think it most important we should send a missionary there the coming spring and "turn him loose" to follow the multitude. There is not a missionary in that whole region, unless it be a Greek Priest on the Kuik river hundreds of miles from the centre of attraction. We need another for Skaguay, Dyea, south-eastern Alaska. These are great requests, I know, but great and immediate are the demands.

Although this letter has been received since the December meeting of the Board, the Bishop's report then being under consideration, the Secretary was specifically authorized and instructed to issue a call, which he hereby does, for a clergyman and a layman for the work of the mission to be located on the Yukon at the confluence of the Tanana river, and for a Deacon, and a matron for the girls' school, at Anvik.

In his report the Bishop says concerning these that he has asked the Brotherhood of St. Andrew "to find the layman, who should have many parts in addition to a desire to do such missionary work as teaching." This they have undertaken to do. The Deacon for Anvik, he says, will be the teacher for the boys' school at that station, and he should understand carpenter work.

With regard to the need among the Hydahs it may be said here that an application, as the Bishop intimates, from a married man is in hand, and we are glad to announce in connection therewith that a pledge made last year for a man's salary there for two years, has just now been renewed.

The especial need of a missionary for the Copper river country was not mentioned in the Bishop's report. It seems later to have come to his attention that the region is likely to be colonized very shortly; but the Secretary has no hesitation in also calling attention to this in sending out the formal notice of the immediate needs in Alaska.

It will be remembered that the Board last year authorized a similar call for a clergyman to go to Point Hope, north of the Arctic Circle, to be associated with Dr. Driggs, who has nobly stood alone for a number of years past in this most distant of all our home missions, and to this reference is also made in the Bishop's report.

This appeal is sent forth in the earnest hope that suitable workers will heed this call as from the Holy Spirit, to stand in the gap of these great and providential openings, and that those having the means will likewise deem it their privilege to be represented by offering of their substance according to the Gospel rule.

A REMARKABLE GATHERING.

THE prevailing scepticism as to the utility of Christian missions, especially among the Indian tribes of the far West, cannot but be silenced as it contemplates the nature and character of that gathering of more than 3,000 Indians in attendance upon the twenty-fifth annual convocation of the Church in South Dakota, held last autumn, on the Rosebud reservation. There, drawn together by the ties of Christian love and fellowship, were Indians not only from the Rosebud and Pine Ridge agencies, but also from Standing Rock, near the North Dakota line, Cheyenne River, Santee, Yankton, Sisseton, Lower Brulé, Flandreau, and Crow Creek—a gathering in actual numbers of 2,586 Indians, representing tribes formerly in hostile relations with each other, now sitting together around one common board and participating in a great feast that had been prepared by Christian hands, before the convocation opened. Such a scene was doubtless most picturesque and phenomenal, and one that was an object-lesson of the fruitful result of Christian missions.

A few years ago the Rosebud reservation was a desolate prairie, inhabited by this unfortunate people, roaming about in comparative idleness, sunk in vice and every kind of wickedness, illiterate, savage, having no ambition to rise above the level of the brute beasts, and living like them in squalid indifference. How changed is the scene to-day. Scattered over that prairie waste of a few years ago are chapels and schools and seventy separate congregations. Four substantial boarding-school houses have been erected, together with forty-eight neat churches and thirty-four small but comfortable mission houses. Out of the Sioux tribe have been gathered into the Church 5,000 Indians, who have been confirmed since the mission work was begun, and from among them twelve, especially trained and educated, have been ordained and sent forth to preach and administer the Sacraments.

With the evidence of these profound and radical changes before us, who can predict the outcome of another twenty-five years of missionary work among these people? Who will ask in the face of such evidence, "Do missions pay?"

A CRISIS IN CHINA.

BISHOP GRAVES referred in his last annual report to the conditions of missionary work in Shanghai as affected by the changes resulting from the China-Japan war. Among these changes he mentions the increase of population and the commercial prosperity of the city. Prior to the war but few and comparatively unimportant manufacturing establishments existed in Shanghai. Within the last two years factories have sprung up on every side, giving employment to a great number of operatives. This has increased wages, raised the value of property, brought in higher rents, given an impetus to building—in a word ushered in an era of prosperity never before known in that great city. What the effect of all these changes upon the old population and the coming in of the new one will be time only can tell. From a spiritual point of view a situation is presented that is full of promise for the future. In the great shock which the deeply rooted conservatism of the old inhabitants of Shanghai must receive in consequence of these radical changes, there must ensue a condition that will at least open greater opportunities for reflection, and provoke a desire to look deeply into those great problems that affect the political, social, and moral life of nations. The trend of Chinese thought to-day is westward. China is awakening from its slumber of centuries, and is beginning to realize that its ancient conservatism, its huge walls of exclusion, its self-sufficiency and hatred of whatever is foreign are fatal to the highest interests of its people and country.

China to-day sees in western civilization the Magna Charta of its own hopes, and the only possible chance of escape from its present impotency and national disintegration. Already have its statesmen arisen and shaken off the accumulated dust of centuries and made a bold stroke for reform. Government schools are being established; some are already fully equipped, manned by scholars of Christian lands, toward whom the great Empire of China now looks with confidence and hope. The cry for western civilization is in the air. It has seized upon the ruling classes of China. The press and public opinion are rapidly being brought under its sway. With the introduction of such radical changes in the political life of the empire, who will not say that the leaven of Christianity, which will enter into these changes, will leaven the whole mass?

With the increase of population in Shanghai and the great impetus that has been given to trade and commercial industry there, opportunity will be given for increased activity in missionary work. These new conditions cannot but enlarge the scope of missionary labors, and bring within the hearing of the Gospel a greater number of people. The missionaries of to-day, however, believe that their greatest opportunity for the evangelization of China lies not so much in street and chapel preaching as in the training of the young to be able to meet the great demand for that education for which China is now asking. Fortunately our mission is equipped with schools to meet in a measure this new crisis in the affairs of that country. At St. John's College, in Shanghai, where there is a corps of trained men and some of the most approved modern appliances, as well as at the Boone School, in Wuchang, crowds of students are pressing for admission and willing to pay for their tuition. These applications, let it be said, are not from the lower classes, but come from the sons of influential men—men of high social and political status in the community. Never before

in the history of the China mission has the demand for foreign education been so pronounced and so popular as to-day, and never before have St. John's College and the Boone School witnessed so bright and promising signs of success as at the present time. These institutions are known to be Christian and to be governed and managed by Christian teachers, and it is known that the whole disposition of the schools is toward the propagation and promotion of the teachings of our Lord, and yet, knowing this, the Chinese offer no objection. They come fully acquainted with the character of the institutions, and are willing to sit under the instruction that is given in them. Surely, under such circumstances, a door will be opened for the spread of the Christian religion and in such a way as has never been known before.

In this great crisis there comes before Churchmen a most solemn and momentous question. Shall the Church rise to its full responsibility and furnish the means for meeting all the demands created by these new conditions? Surely here is a momentous question, an opportunity freighted with grave responsibility, which now, taken at the turn of the tide, may cause the great stream of Christian truth to flow into that vast empire, containing millions of human beings, and establish upon its crumbling and effete religious systems, which for ages have moulded and imprisoned the minds and hearts of the people, the Kingdom of God and His righteousness.

Said a wise Roman Priest: "Let me have a child the first ten years of its life, and I will then trust it to Protestants." The adroit speaker knew full well the lasting power of early impressions. He knew that his young protégé, instilled with his instructions, would, in after years, feel the influence of them and be guided by them. The same principle is true in the education of the heathen. Missionary effort is directed largely toward the education of the young. Their minds are plastic, receptive, impressionable, and when thoroughly furnished and indoctrinated with the pure and wholesome teachings of Christianity, who can foretell the outcome, or measure the extent of the influence for good that will flow from such preparation? To this work the Church in all of the Foreign mission fields is addressing herself, and who will further it? Who will come up to the help of the Lord—to the help of the Lord against the mighty?

A DIOCESAN EFFORT FOR GENERAL MISSIONS.

THE Rev. W. B. Burrows, secretary of the board of missions of the Diocese of Los Angeles, has informed us that the recent convention of that diocese instituted a self-denial week for General Missions from January 10th to the 17th, and was proposing to distribute among the adult members of the Church 2,000 boxes especially prepared for the purpose of gathering their offerings. The convention also constituted the local board of missions as the auxiliary board of General Missions; acting upon the report of a committee, who said:

If the General Board is our agent to administer funds for world-wide Church extension, upon us rests the responsibility of using every endeavor to provide it with sufficient funds to carry on the work which our representatives in General Convention have mapped out for it to carry on.

The report further acknowledges that almost the entire amount of the sum

heretofore contributed by the diocese has been received back again by it each year from the General Board for missionary work within its own borders. Pledges are to be asked for in every congregation on the First Sunday after the Epiphany, and offerings for General Missions taken one week later.

WRITING DOWN.

ONE of our contemporaries alluding to the recent report of a Missionary Bishop, says:

He has during the last year raised by his personal exertions a total of over \$12,900. Of this amount \$6,000, or more than twice as much as was appropriated by the Board of Missions, was used to pay the stipends of at best meagrely paid clergy. It would seem that there was something wrong with our present missionary system, which asks even a Bishop, who is supposed to be able to accomplish anything and everything wonderful, to do \$15,000 worth of work with an appropriation of \$3,000.

Innocently enough, probably, the editor is *writing down* the facts. The appropriation to the missionary jurisdiction in question is not \$3,000, but \$7,100. True, \$3,300 of this goes not for missionary stipends, but for the support and travelling expenses of the Bishop, and yet this is what makes it possible for the energetic Bishop to carry on his work, including the raising of the nearly \$13,000 mentioned.

It seems to us that the wrong noted is not in the system. The Board gladly expends as equitably as possible all that the members of the Church contribute in answer to its urgent appeals to meet needs which, perhaps, it can best appreciate, as it is naturally the centre of all such information. Of those contributions it takes \$7,100 (not \$3,000) to pay this particular appropriation.

Would that all the appropriations could be so increased that no Bishop would ever feel compelled to leave his field for the purpose of soliciting special offerings to support his clergy.

NEW HYMNALS.

THE editor and the publisher of "The Hymnal of the Church with Music" have presented to the Chapel of the Church Missions House a supply of their new books, which have met with such universal approval, they having already been adopted by a number of the largest parishes in New York and elsewhere. The two distinctive notes about this publication are, first, that there is only one tune printed with each hymn, so bringing the book down to a convenient size, and the price within the reach of all; and, secondly, that each of the tunes is the old tune longest associated with the words.

Neither the Rev. Dr. Darlington nor Mr. Thomas Whittaker wished this gift mentioned; but we informed them that it was our custom to make "acknowledgments."

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, DECEMBER 14TH, 1897.

—The following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, Niles, Scarborough, Peterkin, Potter, and Satterlee; the Rev. Drs. Hoffman, McVickar, Eccleston, Smith, Shipman, Apple-

gate, Brown, Greer, Vibbert, Anstice, Christian, and Lindsay; and Messrs. Stark, Low, King, Mills, Chauncey, Marvin, Morgan, Thomas, and Goodwin. The Right Rev. Dr. A. Leonard, an *ex-officio* member, was also present.

—The order of the day was the consideration of the report of the committee on the nomination of a General Secretary. The said report was taken up immediately upon the adoption of the minutes. After the balloting and the report of the tellers, it was

“*Resolved*: That the Rev. Edwin S. Lines, D.D., Rector of St. Paul’s Church, New Haven, Connecticut, be unanimously declared to be elected General Secretary.”

Whereupon a special committee, consisting of Bishop Whitaker, Dean Hoffman, and Mr. Goodwin, were appointed to communicate to the Rev. Dr. Lines the fact of his election and to urge his acceptance.

—At a later moment the other officers were re-elected for the ensuing year, and the standing committees reconstituted.

—The Treasurer stated that the contributions from September 1st to December 1st were larger by \$1,715 than at the same date last year, and larger by \$6,745 than they were for the same term two years ago.

—The Board was informed that Henry E. Pellew, Esq., having returned from abroad, has again resumed his duties as acting secretary of the Commission on Work among the Colored People.

—Communications were submitted from twenty-two of the Bishops having Domestic missionary work under their jurisdiction, and in those cases where action was asked the Board responded favorably.

—Those portions of the report of the Missionary Bishop of Alaska which referred to or illustrated the points of business therein contained, were read; the report having been previously distributed to the members in pamphlet form. Several small additional appropriations for stipends of native workers, etc., were made, the Bishop’s continued appointment of missionaries now in the field was approved, and the Associate Secretary was specifically authorized and instructed to issue a call for a clergyman and a layman for the work of the mission to be located on the Yukon opposite the mouth of the Tanana river, and for a Deacon and a matron for the girls’ school at Anvik, and appropriation was made for their salaries and travelling expenses to be binding in the event of their several appointments.

—Some question having arisen, as appeared from the report of the Rev. J. G. Hammaršköld, general missionary among the Swedes, as to the use of the Prayer Book in the vernacular of the people ministered to, the committee on foreign-speaking populations stated that in their judgment no change in the policy and practice of the Board now in force is at present expedient or desirable. Whereupon by resolution the expression of the committee upon this subject was declared to be the judgment of the Board of Managers.

—Letters were at hand from all the Foreign Bishops and from a number of their missionaries. Bishop Ferguson’s letter appeared last month. A message was received from Liverpool that Dr. Walrath had sailed upon her return to duty at Cape Mount. The Rev. Mr. Pott of the China mission, who is home for a short term, with the approbation of the Board, for the purpose of raising sufficient money to erect a Science Hall at St. John’s College, personally reported that the Bishop had authorized him to try to secure six clergymen, two physicians, and four trained women to go to China before next autumn. The Board was glad to know that at least three clergymen are now looking for such appointment. Bishop McKim presses for new missionaries, one of whom, a clergyman, he says, should be appointed at once.

—The Auditing Committee reported that they had caused the Treasurer's books and accounts to be examined to the first instant and had certified the same to be correct.

—The Board being informed that the Rev. Mr. Duhring, of Philadelphia, was proposing to use a leave of absence in interesting clergymen and Sunday-schools in the Children's Lenten Offering, with which movement in the Diocese of Pennsylvania he has been prominently identified for a number of years, it was

“*Resolved*: That the Rev. Herman L. Duhring be authorized to represent the Board in making addresses, etc., with a view to increasing the Lenten Offering.”

—The Rev. Dr. Reese F. Alsop of Long Island, was elected to membership in the Board of Managers in the room of Dr. Brewster, now the Bishop-Coadjutor of Connecticut. Dr. Alsop has accepted this election.

BRIEF MENTION.

By the highly appreciated courtesy of the Hon. Cornelius N. Bliss, Secretary of the Interior, extended in response to a request from Bishop Satterlee, we are able to present to our readers this month a faithful reproduction of the latest map of Alaska prepared and issued by the United States Government. The Secretary writes: “I think it well that information regarding the Territory of Alaska should be as widely diffused as possible, and the reproduction of this map in *THE SPIRIT OF MISSIONS* will help in this direction. . . . The request is gladly acceded to on the part of this department.” In designating Bishop Rowe's stations, we fear one mark, that opposite Metlakahtla will be misleading. It is, of course, not intended to claim Mr. Duncan's work for our mission; but to locate Prince of Wales island hard by, and where there was no space in the plate to insert its name. We are sure that this map will prove to be of great assistance to those who study Bishop Rowe's graphic report, printed beyond. This report (illustrated), has also been published in pamphlet form for free distribution. Please call for No. 567.

BISHOP HARE has sent lately to the clergy and congregations of South Dakota a circular letter regarding the contributions of his missionary district to the General Missions of the Church, which makes an extraordinary showing. We give the letter in full, as it deserves. The Bishop says: “The tabulated statement lately sent out by the Board of Managers shows that in only six dioceses have as many as 100 congregations contributed to the treasury of the Board—a *painful* fact. A *gratifying* fact, however, is this, that struggling South Dakota is among the noble six. The amount of our offerings has not been great, for many of our congregations are in numbers and in means very feeble; but in the number of contributing congregations South Dakota has taken her place alongside such great dioceses as Albany, Connecticut, Massachusetts, New York, and Pennsylvania. The secret of our remarkable record is this, that the clergy have been faithful to their duty as laid upon them in the law of the Church, which reads: ‘The ministers of this Church shall diligently instruct all in their cures concerning the missionary work of the Church at home and abroad, and offer suitable opportunities for contributions from time to time for the maintenance of that work.’ God bless the people who have responded to the appeal of the clergy, and give us grace still to press on the work of His dear Son.”

IN closing her annual report for 1897, the secretary of the St. Augustine's League, referring to the death of the late General Secretary, said: “I cannot close this report without referring to the fact that He who doeth all things well

has taken our leader to Himself. 'The mighty has fallen,' but the 'weapons of war' have not 'perished.' Let us strive to put on the armor which he wore, of faith, courage, zeal, manliness, cheerfulness, and, above all, that spirit of prayer which, with faith, enabled him to 'remove mountains' of doubt and discouragement, and will lead all true soldiers of the cross to victory at the last."

Among the letters submitted to the Board of Managers at the last meeting was one from far off Alaska, written by the Rev. J. W. Chapman, on behalf of the missionaries on the Yukon, and saying: "The letter informing us of the death of our beloved Secretary is at hand. We were shocked by its suddenness and we deeply sympathize with those who were nearest to him. For ten years, often of trial and difficulty, there has never been a moment that I have not been cheered and upheld by the confidence of his watchful care of our best interests. We all desire to join in whatever memorial may be decided upon, and I am sending a joint contribution for that purpose, but his memory in the Church will be his best memorial."

THE board of missions of the Diocese of Maine, at their quarterly meeting held at Bath, December 1st last, adopted resolutions recording their deep sorrow at the death of the late Dr. Langford, and testifying that the zeal and success of his work as General Secretary had proved the wisdom of his appointment. The board directed their secretary to enter the resolutions in their minutes and to forward copies to the widow of the deceased General Secretary and to the Board of Managers of this Society.

EVERYBODY into whose hands this number of THE SPIRIT OF MISSIONS comes should read Bishop Tuttle's paper on "Bishop Kemper: Our First Missionary Bishop," which will soon be published in pamphlet form. Bishop Tuttle infuses his own delightful heartiness into everything he writes, and in this paper, which he read before the Milwaukee Missionary Council, he is at his very best. We feel sure that everybody who reads Bishop Tuttle's paper will be interested in the Church's missions in this country when he lays the article down, even if he have never before given them a thought. The truth is that Bishop Kemper was one of the bravest missionary heroes of the Church Catholic. Bishop Tuttle, so to say, brings Bishop Kemper back to us, and we honor him as men instinctively honor all heroes.

BISHOP MORRIS writes on December 1st: "I have just received the Advent and Epiphany Appeal and prepared it for the *Oregon Churchman*, to try to do the best we can. But we are a poor 'feeble folk,' and cannot do much."

FIJI is the most distant outpost of the Church of England, and the Rev. William Floyd, of Levuka, in writing to the Society for the Propagation of the Gospel of the thanksgivings there for Queen Victoria's long reign, pointed out that it was there the world-wide celebration of the queen's jubilee began. He said: "I may mention that Fiji is the remotest British possession where there is an organized Anglican Church and clergy, and Levuka, owing to its geographical position, 178° 51' E. Greenwich, enjoys the peculiar distinction of commencing the 'wave of song,' which, taking its rise with us, passed on through Suva, New Zealand, Australia, India, Africa, England, and America with the sun, until it encircled the globe."

BISHOP KEMPER—OUR FIRST MISSIONARY BISHOP.*

THE theme assigned me is "Bishop Kemper—Our First Missionary Bishop."

The chronological and ecclesiastical life of the diocese into which we have been courteously invited by the Bishop to participate in its jubilee celebration will be told of by others. Striking facts, also, touching the personal history of Bishop Kemper will, I hope, be detailed by those who are on the spot, and have passed over the paths which he trod in his long and faithful diocesan administration. In this Missionary Council, therefore, I may be permitted to restrict myself to the field indicated by the last words of my theme—"Our First Missionary Bishop."

"Missionary Bishop." The words have a good sound and a good meaning. The adjective urges upon our thought what sort of agent the noun should be. In popular use the words are noble and valuable. Yet in logical use they are objectionable. There is such a fact as Apostolic Succession. That means, I take it, that Bishops are successors of the Apostles. Apostle is Greek for missionary. To speak of Missionary Bishops, then, is tautology; really as absurd as to talk of wet water. Bishops are, in the nature of the case, members of a guild and sworn brethren in it, of which "missionary" is the very watchword and war cry. So have I known Diocesan Bishops to claim that they are Missionary Bishops, and they are right in the claim; and all Bishops, everywhere, of every kind, by the nature of their office and this membership in the guild, are or should be "missionary."

Yet, we may not be forbidden to extract the value out of the popular use of the words Missionary Bishop. In such use Bishop Kemper was the first one of the American Church; the first of a noble band of forty-three (and of these ten Foreign) Missionary Bishops. All our Bishops, from the beginning with Seabury, are 181. Forty-three, or nearly one-quarter, are Missionary Bishops. It is a glorious record.

Of them all Bishop Kemper is first. First in time; first, I think may be claimed without detracting from laurels won by any other, in efficiency and usefulness. Almost first in length of service. He was consecrated in 1835. The last of his work as technically a Missionary Bishop was his presiding in the convention which organized the Diocese of Kansas in 1859. So he was Missionary Bishop for twenty-four years. I know of only one who has exceeded that record, namely, Bishop Hare of South Dakota.

The year 1835 was the year of the great awakening of the American Church to warm missionary life. The American Church had had its Bishops for fifty years. Fourteen states were supplied. It is not fair to say that each was satisfied with its own supply and did not consider needs beyond. Honest efforts were made, though not in very concerted fashion, to furnish episcopal care to the regions outside of organized dioceses. Bishop Brownell of Connecticut, in the years 1830 and 1834, made two trips to the South-west, officiating in Kentucky, Mississippi, Louisiana, and Alabama, and various states essayed to make themselves into dioceses, though with only one or two clergymen each and half-a-dozen laymen for ecclesiastical progenitors. In 1820 a Domestic and Foreign Missionary Society had been formed, and its outside shape a little altered in 1823, 1829, and 1832; but its infantile life was not right sturdy. Bishop Chase had been active in Ohio and Michigan, and had founded the pioneer college of Kenyon. Yet it may not be doubted that the prevalent idea of a Bishop was that of a prelate attached to a given state to care for and rule over the Episcopalians of that state, and not a chief pastor watching for souls and calling for and securing other pastors to assist in his work.

Without laying a charge of selfish indifference against the Atlantic States we

* A paper read by the Right Rev. Dr. Tuttle, Bishop of Missouri, at the Missionary Council in Milwaukee, October, 1897.

can with little difficulty see why a Bishop had not been sent into the western wilds. Clergymen were few. We had in all only 762. It was not easy to find a suitable man to send. Not enough concert of action had been secured to authorize his election or provide his support, and the people of the whole country were only now really reaching a state of financial wholesomeness.

Then, under God's blessing, 1835 came to change the aspect of things. The General Convention of that year met in Philadelphia and continued thirteen days. There were fourteen Bishops in their house. There were sixty three clerical and fifty-one lay deputies. Discussions were earnest, action was vigorous and very much along the line of missionary work, and getting more Bishops. Provision was made for the dividing of dioceses, the case of New York being particularly in mind. It was voted to cast the word state out of constitution and canons and to insert diocese instead. Mr. Edward A. Newton, a layman of Massachusetts, introduced a resolution looking to the expediency of providing Missionary Bishops. Dr. Cooke, another layman, of Kentucky, introduced a somewhat similar resolution for a canon to secure Bishops for states and territories then destitute. Messages in hotter haste than had ever before been known ran between the two houses. A rousing report, by the elder Doane as chairman, then a Bishop of three years, on a better organization of the Domestic and Foreign Missionary Society was discussed and adopted. He—in blessed augury which has not been falsified in the history of the last sixty years—he, prince of High Churchmen of his day, was in hearty and loving accord with the Low Church leaders, Bishop McIlvaine and Dr. Milnor, in all matters looking to missionary plans and work. Inspiring words rang out. The field is the world. Christ's love embraces it. The Church's work is to win it. She is the one great Missionary Society. All her baptized disciples are members thereof. Rouse you then ; rise ye to the glorious campaign. The Bishops are the leaders in it.

The canon, substantially as we have it to-day, providing for the election of Missionary Bishops, was enacted. Missionary enthusiasm, bursting its convention bonds, flowed forth into the dioceses, warming the people to thought and prayer and gifts for missions. There was need, for only \$26,618 had been given by all the dioceses for general missionary purposes throughout the last three years.

The culmination came on the first of September, in that year, in the receipt of the following message from the House of Bishops to the House of Clerical and Lay Deputies, which was immediately and unanimously concurred in : "The House of Bishops inform the House of Clerical and Lay Deputies that they hereby nominate the Rev. Francis L. Hawks, D.D., as a Bishop of this Church, to exercise episcopal functions in the State of Louisiana, and in the Territories of Arkansas and Florida, and the Rev. Jackson Kemper, D.D., as a Bishop to exercise episcopal functions in the States of Missouri and Indiana."

Dr. Kemper was nearly forty-six years old. He had been in the Ministry twenty-four years. Twenty of those years, under the direct eye of Bishop White, as an assistant minister in the united parishes of Christ Church, St. Peter's, and St. James's, Philadelphia. He had twice made extended missionary trips to western Pennsylvania, and to the border of Ohio, reporting to Bishop White. Now, for four years he had been rector of the important parish of St. Paul's, Norwalk, Connecticut. The call came to him. Earnest, loyal, dominated by aims of service and duty the highest and simplest, he heard it as from God, and waited not to heed and obey. In a little more than three weeks he was consecrated, and in less than six weeks thereafter he had left Philadelphia for his field. There was soldierly promptness in the order of his going. Soldierly qualities, indeed, shone out in all his long life—energy, manliness, directness, patient endurance, fidelity, chivalry, loyalty, devotion. Bishop White, in his eighty-eighth year, presided at his consecration. Bishop Kemper was the last

one of the twenty-seven Bishops consecrated by Bishop White. It was the aged chieftain in the close of his own service fitting and sending forth his son into active campaign in the field.

The missionary enthusiasm of 1835 wrought a blessed change. It broadened thought and deepened love and quickened zeal; but even it had not yet melted the frigidities of nomenclature. States were entities of dignity as well as of area, and Bishops were prelates for states. So Bishop Kemper is appointed for the states of Indiana and Missouri. Indiana became a state in 1816; Missouri in 1821. One smiles to think how the active, wide-spread work of Bishop Kemper of after years contributed to demolish the idea that the limitations of states have to do with the operations of the Church.

Bishop Kemper left Philadelphia for his field November 3d, 1835. He visited some towns in Indiana, and reached Missouri in December. There was one young missionary in Indiana, but not even one church edifice. There was one church in Missouri, Christ Church, St. Louis, but not even one clergyman in all the state. It may be seen how pre-eminently Bishop Kemper was a Missionary Bishop. He went to work. Discouragement was not in his vocabulary. In less than three years he was presiding over a convention in Evansville, consisting of nine clergymen, and laymen from nine parishes, which organized the Diocese of Indiana. This was in the year 1838. Yet Indiana had the hardest sort of a struggle in trying to secure adequate episcopal care. Not only did Missouri demand much of Bishop Kemper's time, but he was called off to Illinois for service when Bishop Chase was absent, and southward when Bishop Otey was sick. In 1837-38 Bishop Kemper made an extended visitation in Arkansas, Mississippi, Louisiana, Alabama, Georgia, and Florida. Unwearied as was his industry, and unflagging his zeal, he could not be ubiquitous, nor could Indiana have so much of him to herself as she wanted and needed. In 1841 Indiana elected him to be her Diocesan Bishop, but he declined. There were the scattered sheep in the wilds of Missouri, of whom he was chief pastor. He could not quit his care of them, and he was in love with the adjective "missionary," if ever a man was. In 1838 he had been elected Bishop of Maryland, but declined. In 1843 Indiana elected for its Bishop the Rev. Thomas Atkinson, who was afterwards Bishop of North Carolina. He declined. In 1846 Indiana elected him again. He declined again. His health and strength did not seem sufficient to justify him in accepting. In 1848 Indiana elected the Rev. Dr. Francis Vinton. He declined. It was not until 1849 that Indiana secured its own Bishop by the acceptance of the Rev. Dr. Upfold. If the present Bishop of Indiana is struggling against great odds to found and build the Church in that vigorous commonwealth, perhaps one reason may lie in the failure of Indiana to secure its own Bishop in those days of golden opportunity of the thirties and forties. No charge of neglect, however, lies against Bishop Kemper. He gave to Indiana all the time he could. He presided in the eleven annual conventions from 1838 to 1849. The journals constantly record resolutions of thanks for the able and faithful and efficient services of the Missionary Bishop.

In Missouri, Christ Church, St. Louis, invited Bishop Kemper to become their rector. He accepted, but the acceptance meant no let or hindrance to his wide episcopal duties or his loved missionary labors. With an assistant in charge he held the rectorship a little over four years, and then resigned. So far as such a man on horseback could have a home, that home was in St. Louis; a town when he came to it of about 6,000 inhabitants. Feeling the need of men for missionaries and pastors he founded a college to train them. A beautiful domain of over 100 acres near St. Louis was purchased, and on it a modest structure was built. That domain is now within the city limits of St. Louis. Kemper College did good. It furnished

some men, as was expected, for the Ministry; but in no long time the relentless, blood-sucking power of a mortgage reduced its fair form to a lifeless corpse. In 1840, in the primary convention, presided over by Bishop Kemper, Missouri, with eight clergymen and sixteen laymen, organized itself into a diocese. In 1843 it wanted to elect a Bishop, but for technical reasons found itself not competent. Its diocesan convention, therefore, memorialized the General Convention to furnish a Diocesan Bishop. A canon was passed by the General Convention providing, in case a diocese could not or would not elect its own Bishop, that the nomination and election of such Bishop might be by the General Convention. Under this canon Bishop Cicero S. Hawks was chosen for Missouri, and was consecrated in 1844. The canon was soon after repealed, and, I think, Bishop Hawks was the only Bishop ever chosen under its provisions.

With the consecration of Bishop Hawks Bishop Kemper was set free to leave St. Louis, and in 1844 he removed to Wisconsin. He still and for five years more had charge of Indiana; but he now became specially the Missionary Bishop of the great North-west. It is no disparagement of his efficient labors in Indiana and Missouri to say that the splendor of his fame and the wealth of his usefulness as Missionary Bishop are specially associated with that same great North-west. He was for fifteen years the Missionary Bishop of the North-west, resigning finally, when near seventy years old, in the General Convention held in Richmond in 1859. He loved his work. He was zealous for God. He was attached to his people. He loved the title which committed him to the endurance of his abounding labors and his unceasing self-sacrifice. Under him, in 1847, as this jubilee time tells us, Wisconsin organized itself into a diocese and elected him to be its diocesan; but he declined. In 1854 Wisconsin again unanimously elected him. He accepted, but only on condition that he should still remain Missionary Bishop of his wide field. He was sixty-five years old. At that age most of us would deem our work done; but with the love in his heart for his scattered, unshepherded people and the zeal in his soul for missionary work, he could not yet give up, nor bear to strike the loved adjective from his title as Bishop. Even when he resigned, in 1859, and became solely Wisconsin's diocesan, his missionary ardor had no lack of nourishment in his constant ministrations for seven years in that extensive diocese, until, in 1866, Bishop Armitage came to his side for help.

What a field was his from 1844 to 1859! Indiana, Wisconsin, Iowa, Minnesota, Kansas, and Nebraska! Embryo empires and he the leading, and in vast regions, the first, missionary working in them all. He won them for the Church. He provided pastors. He presided in almost all their primary conventions called for organization. He presided also in almost all their conventions assembled for electing their own Bishops. His guiding judgment, his loving zeal, his Christian earnestness, his Church loyalty permeated the great North-west. Where he trod his path of faithful episcopal duty there are now eleven dioceses and twelve Bishops. What a shining central sun of sweet spiritual influence he was to that important borderland!

I need not itemize the work he did, nor analyze the secret springs of its power, nor trace its results in dioceses celebrating as Milwaukee does now their happy milestones of substantial progress. I can only avouch that earthly computation is inadequate to count the debt which the American Church owes to Bishop Kemper, and then, with you and for you, I may thank God for the life he lived and the work he did and the office he filled; and lastly, remembering that his sacred body rests peacefully in a cemetery not far away in his loved North-west, may reverently express the hope that his spirit is right near us to-day to hear us say out the affectionate

gratefulness which fills our hearts, for that God sent him and nature fitted him, and grace crowned him to be our first and greatest and best Missionary Bishop.

A SPECIAL DAY OF INTERCESSIONS FOR MISSIONS.

THE committee representing the joint conference of the boards of Foreign Missions in the United States and Canada recommend that Friday, January 7th, be observed as a day of prayer for Foreign Missions, and that on Sunday, January 9th, special sermons be preached in all churches on the duty and privilege of being "witnesses . . . unto the utmost part of the earth."

This recommendation on the part of the committee is earnestly urged on the ground that the providences of God seem to give solemn impressiveness to the call as indicated in the enlarging opportunity now offered in the Foreign field, in the awakening of long slumbering peoples, in the increasing multitudes eager to hear the Gospel, in the outpouring of the Holy Spirit on native ministers and congregations, and in the brighter outlook and larger promise now offered. On the other hand, as the appeal most fittingly observes, there are insufficient numbers and inadequate funds to take advantage of these opportunities; many of the missionaries are compelled to retreat, to close schools and hospitals, dismiss native helpers, see vacancies in their own ranks left unfilled, and turn a deaf ear to importunate calls for enlargement. All the world over, they are in heaviness of spirit, because of the retrenchment which most of the societies have been forced to make.

With these sentiments of the committee above alluded to all can fully sympathize, knowing well that the same conditions largely prevail in common, and that there is always need of urgent supplication before the Throne of Grace for the outpouring of the Holy Spirit upon Christian people, that every man in his vocation and ministry may do his best to advance the Kingdom of Christ, and give to all nations the blessings of the Gospel.

CHRISTIAN NATIONS SUPREME.

THERE can be no question that Christian nations are in the ascendant in the world's affairs to-day; that the learning, the literature, the commerce, the arts, the great industries, the political power of the times are in their hands, and that it rests with them to shape the future of mankind. This position in the world's affairs was held by Rome at the beginning of the Christian era. The civilized world then was pagan; to-day it is Christian; and this tremendous revolution is supremely the result of Christian missions. Compared with this there is no record in human annals that does not pale into insignificance. Rome's greatness was majestic and has left a profound impression on the world, but it did not equal this; in truth, it was but the prologue to this swelling theme.—*Dr. Judson Smith.*

THE REDEMPTION OF UGANDA.

MAJOR MACDONALD, the chief engineer of the survey for the Uganda railway, has published a book entitled "Soldiering and Surveying in British East Africa, 1891-94." In this book he says: "The Uganda of to-day is a well ordered state, steadily improving in the arts of civilization and culture, where no man can lose his property or his life at the arbitrary will of the great, or without a fair and open trial. This alone is no small thing to have achieved, and a large share in its accomplishment is undoubtedly due to the patient toil of the Christian missionaries, who have adhered steadfastly to their self-imposed task through the stormy times of war and through the dark days of persecution."

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

THE SECOND ANNUAL REPORT OF THE MISSIONARY BISHOP OF ALASKA.

I AM beginning my annual report promptly upon my return from a long and happy visitation. Even so, I fear, the Board of Managers will think it tardy; but I could not write it while travelling. The year has been a busy one, of almost incessant travelling, 21,000 miles in all. How swiftly it has gone! While I have been privileged to see much accomplished, yet, I confess, much has been left undone. God has preserved my life, and His grace has supplied all my needs. Everywhere I was cheered to find our missionaries and their beloved well, full of joy and hope. Steady progress has been made and tokens of the Divine blessing were manifest. The hopes and prayers and help of all our friends have been realized. Looking back over the past year, I see how constant have been God's mercies and goodness, for which I thank Him and take courage; but when I reached the front and heard the sad tidings of our great loss in the death of Dr. Langford and Bishop Rulison, I was grieved at heart. To every missionary it will be a great sorrow. Wise, prompt, just and kind in all their official relations, they gave their personal love and sympathy to each lonely missionary, cheering and inspiring them with their own brave hopefulness and enthusiasm. God has called them to a higher service; may we follow their "good examples" and so "come to their unspeakable joys!"

SOUTH-EASTERN ALASKA.

Four days after I reached home from my first year's visitation in the interior, I set out to visit the islands, coasts, etc., of south-eastern Alaska. I made three visits in all during the winter.

Juneau, Trinity Church. — The Rev.

Henry Beer is in charge of this mission. The town has a population of 2,000. I found the church and residence of the missionary completed and occupied. They do us credit. Mr. Beer gave much personal work in their erection. It is a difficult place to get insurance. Fortunately, however, I succeeded in having them insured, as a few weeks after the church caught fire from cinders carried by the terrible Taku wind, which proved the wisdom of insuring. Not much damage was done. The moral condition of the place is not conducive to religious work. The population is transient. It is the centre and metropolis of a large mining district, sure to develop. Its future is certain. It is a good outfitting place for the Yukon. Meanwhile it is a trying field for the missionary; he fills no enviable place and well deserves the prayers, cheer, and aid of our friends. A guild and Sunday-school flourish. A class of four was presented to me for Confirmation.

Douglas Island, St. Luke's. — The Rev. A. J. Campbell, M.A., M.D., is the missionary-in-charge. This was a most unpromising field when the Doctor entered it. Almost the entire population were not only indifferent to religious work, but somewhat outspoken in their opposition to it. The missionary was handicapped for want of a suitable building in which to hold regular services. From house to house, however, they were held; now over a saloon, then in a room adjoining one; but in the face of these difficulties, in face of threatened violence, he persevered, won even the sympathy of the most violent, gathered a congregation, organized a guild of women, conducted a Bible-class, and built up an inter-

esting Sunday-school. At my visitation last winter, he had a congregation of eighty, baptized two children, and presented an interesting class of seven for Confirmation. Difficulties were thrown in our way and we could not obtain a building site, at least, not until last June. As I had started by that time for the Yukon, building could not be attended to. A mission chapel is an imperative necessity; but as many changes are going on, people moving away, the former church nucleus scattered, I think it wiser, for the present, not to hasten its erection. We will await developments and do the best we can. In the meantime, the missionary will continue his visits to other points and watch the openings which may arise through the developments going on.

Hydah Mission (proposed).—Last March, accompanied by Dr. Campbell, I visited Metlakhtla, Kitchikan, etc. At the former place, we spent five days with Mr. Duncan. He received us most kindly, entertained us hospitably and gave us much information. The Indians made a feast, to which I was invited, introduced by Mr. Duncan, and made an address. In the council chamber, around a blazing fire of logs, we discussed with the elder Indians and Mr. Duncan the subject of a mission among the other Indians in this section of Alaska. I attended service in their wonderful church, and preached. Time would fail me to describe the good work which has been done among these Tsimpsians, the well built houses, prosperous industries, the neat, orderly condition of the people and everything else. What a Christian civilization can accomplish among such a people is demonstrated here. Mr. Duncan and his work are independent of any Church or denomination; but the order, simplicity, tone of the services, as well as form, point to Mr. Duncan's early and long familiarity with the prayers of his mother Church. What would become of this work should he be taken away, is a question of grave anxiety to himself at the present time. It is to be hoped that he may, through the Divine Spirit, see his way to accept that reconciliation with the Church, which she is ready to offer and to make—that Church which has been his nursing-mother, and, under God, sent him to do the work he has done, and which alone is able to continue the good work that he has done so well, because her

existence is permanent, not like the life of an individual.

We talked over openings for an Indian mission. He strongly recommended this among the Hydahs on Prince of Wales island. He knows them well; he pledged his aid and that of his people. These Hydahs are scattered, desire a teacher and missionary. They number five hundred or so, were once hostile to white people, but are not so now; they were the most warlike on the coast, and have a good reputation for industry. We set out in a small boat and in the midst of rain—it rains nearly all the time here. Distress of weather made it impossible, in the time we had, to reach the island. Travelling in a small boat and in the winter season is always dangerous and unpleasant. The ground is covered with a thick moss always water-soaked, and were it not for the resinous green cedar, one could not make a fire. Hence the Oulikum, or candle-fish of these parts, which is so oily that lighted it will burn like a candle, is such a boon. At Kitchikan we were offered five acres of land if we would only open work there. It is a fishing place of about one hundred inhabitants, a third of them being natives. It may be a good point in time; but a permanent mission will not be undertaken. Dr. Campbell, however, in his itinerary work will look after it from time to time. My strong desire is to establish a mission among these Hydahs; for this I returned from the Yukon this year. We are preparing to put a teacher among them to pave the way. I hope to visit them shortly. Dr. Campbell has been among them—will be there again in a few weeks. I pray that God may move the heart of some earnest, godly young missionary to offer himself to this work, which he can build up as his own, and lead to the saving knowledge and love of Jesus Christ these scattered people already hungering for the same.

Sitka, St. Peter's.—Our mission in beautiful Sitka is confined strictly to the white residents, of whom there are about two hundred, made up principally of marines, naval officers, government officials, and their families. The Greek and Presbyterian missions divide the work among the natives. I am the missionary here, while at home. We fill a need, as all admit. The services have been appreciated, and have been blessed by

the Divine Head of the Church to much good. The result of these ended in a very impressive confirmation of three representative people, and the baptism of an officer, wife, and child. Quality is of importance here, not quantity; the example of representative men tells very widely. A church lot has been given to us and I bought an adjoining one to complete the site, costing \$300. I cannot ask that a missionary be appointed here—not for the present. For the same reason, viz., the need of other places, I cannot undertake the building of a chapel just now, although in my heart I long for one—one with my own altar—a small Bishop's chapel.

South-eastern Alaska is an important section. It is undoubtedly a mining region; quartz-bearing gold is found in many parts. Capital is coming here for investment. There is considerable activity now, which I think will increase greatly. New places and camps are opening out, such as Sumdum, Skaguay, and Berner's Bay. To increase our missionary force, then, will soon be necessary, if it is not so already. As it is we need one man among the Hydahs. I have another place where I could use a missionary to good purpose. A chapel on Douglas island and two missionaries are the needs for south-eastern Alaska.

SOUTH-WESTERN ALASKA.

When I finished my visitations through south-eastern Alaska, spring had well advanced. It was now too late to venture over the Chilcoot Pass, as I had purposed. So I turned to the westward, hoping, in so doing, to reach Point Hope, which, to my keen disappointment, I failed to do.

Yakutat, distant 250 miles, is the first place touched after leaving Sitka. It is a village of Thlinkits and a Swedish mission. These Indians still continue their witchcrafts, and supposed witches are tortured with the same cruel barbarity as in the past. The Russians had a penal colony here—the most dangerous of their criminals were sent here that they might terrorize the murderous natives. The whole colony was finally massacred, and the disposition that carried this out seems latent in the descendants of those who did it.

Yakutat and Disenchantment bays are exceedingly picturesque, and the view of Mount St. Elias and the St. Elias range of

mountains, a succession of snowy peaks, one rising higher than another, is one of surpassing grandeur and sublimity. The Melaspina glacier, sixty miles away, as it faces the ocean, and twenty-five miles back, is also seen from here.

Kyak, a small island, 155 miles from Yakutat and nearly opposite the great delta of the Copper river, is the next stopping-place. I mention this because the large coal beds and oil wells discovered on the coast are reached from *Kyak*. These are going to be worked by the Standard Oil Company. From this point, following the Copper river, the same company is projecting a narrow-gauge railroad across the country to Forty Mile or Circle City. One object is to find in that mining region a market for their coal. Congress will be asked this winter to grant a charter for the same. It is feasible; it being the shortest and most direct route to the interior of Alaska. It will run through our own territory. It will make the supposed mineral wealth of the Copper river district accessible to the miner, passing very near to the gold creeks of the Forty Mile and Sixty Mile rivers. Not very far from *Kyak* are the important sections, Cook's inlet, and Prince William sound. The Indians along the Copper river (I do not think their number is large) have never been evangelized. The Greek Church, it is true, has a mission at Kenai, but it is very far from Copper river. If such projects are carried out, we shall have to face the responsibility of planting a mission somewhere in this section. As you go westward, 1,600 miles as the steamer sails, you touch at such places as Kodiak, Karluk, Unga, Belkofsky, Unalaska, and in all these places the Greek Church has its missionaries, zealous, devoted men. Since the days of Baranoff, 100 years ago, there has been a mission at Kodiak. On the island of Afognak, near Kodiak, is buried the first monk missionary of the same. Over his remains is a glass crypt, and within a candle continually burns at the expense of the czar.

Eleven days brought us to Unalaska. I was transferred to the steamer "Excelsior," bound for St. Michael's, already eighteen days out from San Francisco. It was cheering to meet Sister Elizabeth on her way to our hospital work at Circle City, and Mrs.

Démonet, to visit her daughter, Mrs. Prevost; also the Rev. Mr. Hawksley and family, going to the work under Bishop Bompas. We also had as fellow-passengers the Greek Bishop and the Rev. B. S. Rene, Roman Catholic prefect-apostolic of their work in Alaska.

St. Michael's.—Arriving at St. Michael's on Saturday evening, June 26th, we went ashore early on Sunday morning and celebrated the Holy Communion; our congregation being composed of the band of missionaries and eight of the passengers. It was to all a service and "sacrifice of praise and thanksgiving" to God who had so safely led us on our journey; and to others a blessed opportunity of "offering and presenting themselves, their souls and bodies," to the new field and work upon which they were just entering.

Unable to proceed to Point Hope, I turned my course toward Circle City. On the way we spent one hour happily with our devoted collaborators at Anvik. We were glad to find Mr. and Mrs. Chapman, Miss Sabine and others, well and full of joy in their work. At Fort Adams we parted with Sister Elizabeth, Mrs. Démonet and Mrs. Prevost, who had come on to meet her mother at St. Michael's. It was a lonely landing for them. The mission was deserted—not a soul was there. Mr. Prevost was absent on his little steamer, "Northern Light," visiting his scattered flock. The next day we met the "Northern Light," which came alongside and gave me opportunity to have a talk with Mr. Prevost about the work.

St. James District.—What a territory for our missionary to work all alone! It has an area of 100,000 square miles, thirty-two native villages, 2,330 baptized natives scattered for 1,200 miles along the Yukon, 900 miles of the Tanana, 1,000 miles of the Kuyuhukuk, 500 miles of the Porcupine river. Tanana, Nowikakat, Nenanu, Tukittsuntukashtun, Numook, Stevens's Camp, Fort Hamlin, Fort Yukon, Circle City, Charlie's Village, and American Creek, are some of the important centres. Mr. Prevost is the only missionary in all this district. Of course it is impossible for him to care for it all, but his heart is filled with the longing to do so.

Circle City, Heavenly Rest.—I arrived at Circle City on July 12th. Last winter there was a population of 1,800—now it was

deserted—and called Silent City. The wonderful rich "finds" at the Klondike caused the stampede. The claims back of Circle City are as good as ever, only not as rich as those at the Klondike. They paid from seventeen to thirty dollars per day. The district is large; many creeks are not yet prospected, and rich "finds" may yet be made here. There is enough in sight for years of work and several thousand men. I expect that before spring, if not already, the population will be returning.

I camped out in our mission building; Mr. Bowen having gone by this time. It is a large, well-built log structure, T shape. The lot is 50x100 feet on the bank of the Yukon. There were about seventy-five Indians in camp, and they quickly sought me. Daily they resorted to the mission for prayer, and instruction; also for medicine. They are very docile, and seem eager to hear the Word of God. The Scriptures, hymns, and the Prayer Book have been translated into their tongue, Tukudth—which I am able to read—by the Church of England missionaries. What a great blessing is our Prayer Book among such a race! This is a permanent camp for the Indians. They centre here from many points. They are a large and superior class of Indians. When miners who had been face to face with starvation found their way to the Indian camps, they were helped at once. Before leaving them I asked whom they would like me to appoint to read the prayers and Scriptures among them; many can read. They chose Joseph Kwulwull, and I appointed him with a stipend of fifty dollars a year. Wherever they may go or camp he will lead them regularly in offering prayer and praise to their Heavenly Father.

I thought it wise for several reasons to transfer Mr. Prevost to Circle City. Here he will be within reach of more Indians than at Fort Adams; and should the miners return, which is certain, then he will be prepared for a great work. The hospital will be a very desirable factor in the work, and Sister Elizabeth will find herself busy with her high and blessed service. Last winter the hospital did great service. The miners recognized it and supported it. They will do this again. In a country of such great dangers, men without homes or loving ones to care for them feel a great security and comfort in the fact that should they be

in distress the hospital is a sweet refuge. We are alone in the field; the Roman Catholic Priest had purchased lots, but went back on his bargain and joined the stampede to Klondike. We shall need another building; but Mr. Prevost will arrange for this. In the meantime, we have rented several log buildings. With his "Northern Light" he can in summer visit the Indians up and down the river and get logs for firewood; with a reading-room, and his press, he can do much good. Personally the miners love him, and one by one he will, I am sure, lead many soul to a knowledge and love of the truth as it is in Jesus.

Fort Yukon, St. Stephen's.—On arriving here I was greeted by 150 Indians, shaking hands with all. William Loola has been faithful in conducting services, though very ill for a time. I reappointed him. I found the mission chapel completed and in good condition. It cost us \$300. The Indians from the Porcupine and Black River are making this a permanent camp. I was grieved to hear that owing to scarcity of fish and game fifteen Indians died near here of starvation last winter. Poor things, how they do suffer in this land of hard and cruel privation; yet they are so patient and gentle! Bishop Bompas asked permission to leave the Rev. Mr. Hawksley at this mission until next summer. I was very glad to give it; but we are not responsible for his salary. As he needed a house, which the mission needs as well, I offered to pay for the logs and material if the missionary would put it up. This he is able to do. It relieves me greatly to know that these Indians will be under the care and teaching of this experienced missionary. They were delighted, for their strong cry to me was, Give us a missionary.

Fort Adams, Mission of Our Saviour.—I spent three busy weeks in this mission, visiting, by the help of the "Northern Light," many native villages along the great rivers. First, I spent some days questioning the four natives Mr. Prevost had prepared for Confirmation. Their answers were wonderfully thoughtful and intelligent. Their Confirmation followed, then the Holy Communion—a deeply impressive service.

I saw for myself the noble and merciful work which goes on under Mr. and Mrs. Prevost. Their house is small, yet one

portion of it is used for a hospital ward for the natives. In the cot lay an old woman, sick for many weeks, but now recovering. One night we were aroused by a number of Indians. They had brought fifty miles the young wife of an Indian and her baby three months old. She was very ill. She lay on the floor groaning in pain; her poor clothes were wet about her. She was quickly put to bed by Sister Elizabeth. The father took care of the child in a cabin near by. Condensed milk was daily sent the child by Mrs. Prevost. Night and day Sister Elizabeth nursed this woman, Mr. Prevost preparing the medicine. One night in partial delirium, she cried many hours; when asked the trouble she said that "she heard her baby crying for her." In three weeks she was well; she had pneumonia. Out of their own limited supplies Mr. and Mrs. Prevost thus minister to the sick and needy. It is the work Christ did on earth. The Indians and miners turn to the mission in this land as a haven in the storm, and only to it, and that never in vain.

The "Northern Light" is a success and is going to be of great service. Unfortunately she is not adapted to carry our freight and relieve this heavy expense, but in carrying the missionary with the Evangel, as he itinerates from camp to camp, village to village, she is going to be most helpful. Mr. Prevost and his Indian boys do all the work; we could not afford the expense of a skilled engineer. Mr. Prevost asks for an appropriation yearly of \$300 for running expenses. This is very little, when you know that wood is three dollars per cord and she burns five or six cords in the twenty-four hours, and remember the other expenses.

It is a good school for our Indian boys. They learn to fire, pilot, run the engine, a knowledge which will enable them to get good wages on the river steamers should they desire this work. Mr. Prevost and the boys brought the boat from St. Michael's last fall; but caught in the ice, they had to lay her up for the winter at Nowikakat, eighty miles from home. The winter's flour was on board. To get home they had to trudge along the shore, each with a pack. It took them six days; food ran out; for two days they had none. Nearing home, natives met Mr. Prevost and said: "Your wife cry all the time." All alone at the mission, know-



SOME SCHOOL-BOYS IN ALASKA.

ing nothing as to where her husband was, Mrs. Prevost saw winter setting in and no flour for the long, dreary months. If she cried, it was no wonder; but she did not; she is a brave and heroic woman. Mr. Prevost hurried on, had almost to swim the Tozikakat River, but safely and soon reached home, to the great joy and relief of his wife.

The Indian Camps.—We left Fort Adams on the "Northern Light" to visit the Indian camps along the river Munook. By day or by the nightless night, everywhere the Indians were ready to welcome us; with uncovered heads knelt in prayer and listened in rapt attention to the "old, old story."

Nothing has been done in regard to the removal of our mission from Fort Adams to a site opposite the Tanana. A clearing has been made at the new site. The removal is imperative; the present mission is being more and more deserted. The new site is in every way important. From it itinerant work can be carried on up the Tanana, Yukon, and Munook. We are practically at a standstill. Two men at least are needed here in the spring, capable of tending to and working at the removal. One of these need not be in Orders; but he needs to be a man of many parts in addition to a desire to do such missionary work as teaching. Such a man is hard to find, I know; but I have asked the Brotherhood of St. Andrew to find him, and I believe it will be done. I hope he will be able to teach the Indians the white man's method of fishing and render such a thing as scarcity of this food supply unnecessary. Knowledge of building, machinery, fishing and teaching, are all required. Mission buildings, a plain log building for a hospital, the chapel so kindly provided for by Miss Mary King, as a Memorial, must be undertaken. Men cannot be hired in the country and, even if they could, we could not pay fifteen dollars per day. This mission is also entitled to nearly 100 reindeer, which will be of great benefit. As Mr. Prevost could not attend to this work alone, as the Indians had scattered everywhere, abandoning the mission, as he could more advantageously minister to greater numbers from Circle City as a centre, his transfer to that place was deemed the wisest thing to be done, and there he has gone.

I was sitting on the bank of the Yukon,

talking to Paul Buloh, a blind Indian, and whom I confirmed this year, on the subject of Mr. Prevost's transfer. He told me that when the Indians were sick Mr. Prevost would give them medicine; when they died he would bury them—and sometimes they bring their dead 250 miles to be buried. And turning to me, he said: "Now what shall we do? Why do you take away the missionary?" A lump filled my throat as I said: "Paul, the Indians do not stay at the mission; they scatter everywhere; at Circle City there are many more and there is no one to teach them. Do you not think that he ought to go there?" He was silent for a time, then said, "Yes." "Paul," I said, "you have just become blind; perhaps God wishes it, that you may do something for Him." Quickly he asked: "Do you think God wishes it?" "Yes, Paul," I said. "Then, I, too, wish it, and I do not feel bad." "Paul," I said, "you are glad to know Jesus, God's Son. Now Jesus wants you to tell your people how He loves them, died to save them from sin and wants them to love Him and be good. Will you not help them, talk to them, pray with them, do the same as the missionary if any of them die, and perhaps the good white people will send you a missionary next spring?" He said he would and added: "When you go to these white friends, tell them that poor Paul, an old blind Indian, would be so happy if they would send in for my people a missionary to love them and help them to be good." This dear old man, to whom all is darkness outwardly, has seen the great Light and all is light within him; so gentle and patient, his words moved me to the very soul.

Mr. Prevost has under him some promising boys, to whom he has given careful instruction, viz., Paul, Moses, Joseph and others. Of these boys, one especially interests me, namely, Paul. He is Mr. Prevost's invaluable helper and interpreter. I see in him a coming teacher or native reader. He wanted to come out with me, but I said: "Not this year Paul, Mr. Prevost needs you. Perhaps you may do so next year." I would like to bring him out to place him at school for one year. From Mr. Prevost's report much school work has been done; he had eleven patients for hospital care; other cases, 102; meals furnished, 306; dispensary, 353.

Anvik, Christ Church.—After seeing Mrs. Prevost and Sister Elizabeth on the "Alice," bound for Circle City, we steamed away in the "Northern Light" for Anvik, taking five children with us to the school. The weather was beautiful, the run down the Yukon was a pleasure trip. For miles and miles along this part of the Yukon, on both sides of it may be seen great valleys, rolling hills covered with trees, much of which one cannot but imagine will furnish homes for many people. The vegetation is great, flowers abound everywhere, huckleberries, cranberries, and currants are plentiful. At nearly every fish camp we called—at Nowikakat for wood; also at Melato, and gave a passage to the Roman Catholic prefect-apostolic. All went well until 3 A.M. of the second day, when a boiler tube burst and put out our fire. Disabled, we could do nothing but drift down with the current. We disconnected the machinery, divided our crew into three watches, each watch to work the stern wheel every fifteen minutes to keep off sand spits, and rocky points. The watches were: Abraham and Moses, Peter and Paul, Joseph and Jules. We drifted 150 miles to Anvik. Here Mr. Chapman had been told of our condition by an Indian, and with a crew helped to work the "Northern Light" into a safe place on the Anvik river.

Glad we were to land at beautiful Anvik. All the Indians of the village, clad in their best, faces beaming with happiness, stood on the bank and welcomed us in friendly recognition. The mission buildings, nestling on the side of the hill, in front of them the broad, placid Anvik river, in the distance the mountains covered with snow and kissed with the golden rays of the sinking sun, made a picture long to be remembered. We first inspected Mr. Chapman's garden, full of growing turnips, potatoes, and brilliant poppies. Without doubt Anvik is the most picturesque and perfect mission station on the Yukon.

There stood Miss Sabine cheerful as usual, and radiant because we brought the five children for her school. The action of the Board in asking for scholarships for Anvik greatly cheered their hearts.

The school was most satisfactory in results the past year. Our hopes are bound up in this new school. It will be representa-

tive; pupils will be taken in from all sections of the Yukon. It will be worked after the pattern of the Christian family. When we have more pupils than Miss Sabine can so manage, and impress her own beautiful life and Christian character upon each soul, then will we build another cottage and get another Miss Sabine as teacher. Both boys and girls have been a great comfort to Mr. Chapman and Miss Sabine. On Easter one girl said: "Oh, Miss Sabine, I so happy to-day!" "Why?" asked Miss Sabine. "Because," she said, "Jesus rose out of the grave to-day, and I love Him and I pray to Him every day for our Bishop." We shall have from twelve to twenty scholars this year. With this increase we shall need, in the spring, a matron for the girls' school, a male teacher (in Deacon's Orders) for the boys, one who understands carpenter work; clothing and underclothing for boys and girls; and \$3,000 for immediate use in building.

Native Helpers.—Knowing how difficult it will be to obtain missionaries enough for so great a territory, I feel the importance of training well selected boys from the school so that they may go out among their own people as teachers, catechists, and readers. The first step in this direction was taken this year. Isaac Fisher, a young native of eighteen, is a product of the school and of Mr. Chapman's training. He has been a treasure in the work, interpreting, helping in the translations, his lovely Christian example an influence on all the other young men, and daily since his confirmation continues to use the prayer: "Defend, O Lord, this Thy Child, etc." Mr. Chapman sent him to teach in the adjoining village of Chageluk. The results were most encouraging. The old chief sent for him to return. Mr. Chapman will continue to use him in this work. I appointed him to it and will give \$300 a year to support him. How nice it will be when we have a band of such youth, Isaac, Paul and others going out with the Evangel to their own people.

A chapter of the brotherhood was organized—also one at Fort Adams—of five members. Mr. Pickarts and Mr. Hendricks, who operate our saw-mill, became members. These have been great helpers in Mr. Chapman's work. They help in Sunday-school, in the services, and, better

still, in their influential Christian example. Mr. Hendricks will visit the States this winter and I commend him to the interest of all members.

The Woman's Auxiliary and Junior Auxiliary, under the care of Mrs. Chapman and Miss Sabine, are flourishing. If nothing else, they are at least learning with great interest what the Church of God is doing in China, Africa, and other foreign lands, and have done work to be sold, the money devoted to the work in other mission fields. Interest and effort come with knowledge. From this little mission of poor natives comes an offering for missions that ought to shame every careless and indifferent parish, mission, and individual. The work of translation has gone on and Mr. Chapman preaches without an interpreter.

As Mr. Prevost was with me at Anvik we took advantage of his visit to hold an informal convocation. We took "sweet counsel" together and were refreshed in consequence. We talked over our work, its needs and difficulties and sought our help and power from the one unfailing Source and Giver.

The services are regular and faithfully attended. I was rejoiced to find those confirmed last year so steadfast and faithful. Five more were presented and confirmed. The appearance of the Indians seemed better this year than last. The power of the *shamuns* seems to be gone. The general moral and religious tone is excellent. Last winter when food was needed, work was offered them; men, women and children made the woods ring with their axes all through the week, but when Sunday came no sound broke the stillness and sanctity of the Lord's Day.

We have great cause to thank God and praise Him for His goodness in delivering and preserving Mr. Chapman through so great a peril this last spring. In company with Isaac he started on a 1,500 mile trip to the Kuskokwim and Quinoko rivers. Many native villages were visited where the good tidings were for the first time proclaimed. But, spring coming on unexpectedly, the soft snow made their journey a weary one. Their food gave out, their dogs died, parts of their clothing were abandoned; for three long weeks they crossed mountains and waded cold glacier creeks, and in all that time they had nothing to eat but the roots

and frozen berries found on the way, and tea to drink. When they reached Anvik, with swollen feet and hollow cheeks, they could hardly be recognized and were weeks in recovering. While suffering all of this unknown to Mrs. Chapman, she, having heard that the Priests of the Melato Roman Catholic Mission had not received their winter's supplies last fall and were starving, had sleds loaded with provisions and willing Indians went the 200 miles to their relief. This was told me by one of these Priests and as he told it tears were in his eyes.

Now that white men are going into that country for nuggets of gold, we hear the story of their hardships, dangers, and want of food, but we forget that our missionaries, having for some years been face to face with all these things, have uttered no complaint; but it is because they are there to seek and to save nuggets that have more value than any gold in the eyes of our Saviour—the souls of men. These Christian pioneers in this vast wilderness, face to face with pitiless want, ministering out of their scanty store to every need, feeling their way to larger and more trying labors with a devotion divine, are heroes, and deserve the prayers and loving cheer of "Well done" from every Christian heart. Do not let us forget that changes have taken place here lately. The finding of gold has raised the price of everything, but to meet this the income of the missionaries has not changed. It remains the same, and this is a hardship.

Point Hope.—I have not been able to visit Point Hope. I am distressed at this. But I have heard from Dr. Driggs, who reports progress. He asks for help—personal help—the presence of another missionary. Can we not find some one to go to him? He must be ordained—in Priest's Orders, if possible. It is not right or wise in such lonely, isolated posts to send or to leave a single lone missionary. I trust among the applications which will come to the Board will be one from the right and fitted man saying: "Here am I; send me."

THE KLONDIKE.

The story of Alaska from the beginning has been romantic. It has been the story of surprises. The latest one is the almost fabulous richness of the recent gold discoveries. The stories of these read like fables;

but they contain much that is true. Our whole country is excited thereby. Many thousands of many countries are on their way to the region of these finds. This is not a pertinent subject, perhaps, for this report, but the effect which it will have upon our work will justify the reference. The district in which these rich claims are found is in Canadian territory; it is undoubtedly rich and of great extent. That other finds as rich as these will be made, is an uncertainty; but should they be only one-fiftieth as rich, they will be exceedingly valuable. The sober estimate of the number of men likely to go to this section within the year is from 100,000 to 500,000. It is more than likely that a large percentage of this number will find their way into some of the large, unprospected gold districts of our own territory, Birch Creek, Munook, Copper, etc. Certain it is that a great development is on the way. There is a large, rich mineral country. Railroads are being projected even. The one from near Copper river, by the Standard Oil Company, is a feasible one. So many persons going in at once is sure to project a serious condition of things. Ground is not sufficiently prospected; supplies of provisions will be inadequate, the hardships and trials too great for many; distress and suffering will be the result. All these conditions are likely, and are more serious than many realize. . . .

It is evident from these facts that our present missionary force will not be equal to this new situation and change. The Church of England has increased its strength. It is preparing to meet the demands which will be made for its ministrations. Now is the time for us to do it too. I have asked earnestly for two men to be placed immediately at the Tanana. Central missions well manned are of far more efficiency than many single undermanned ones. These two men we need irrespective of the large white population. Will it not be wise to send them now, not necessarily to the Tanana, but, until more help comes, right into the midst of the greater population, and movable, to camp where the camps are and follow them? I plead for two men who will be ready to go early next March or April. With Mr. Prevost at Circle City, and Sister Elizabeth in charge of the hospital there, that district will be in hands which can take care of

the work, but there are now other, and will be more, important points. May God supply our needs and strengthen us to meet our new and great responsibilities that we fail not.

It will be thought that with so much gold in the territory we shall need no help; but if the conditions could be seen and known as they are, it would not be so regarded. So far the rich finds have been, as I have said, in Canadian territory. Men have reaped but wages elsewhere. Even so, they have been ready to help that part of our work which appeals to them as practical and good—the hospital work. The great majority of the men are not religious and cannot be influenced so much by Church attendance as by the individual love and sympathy and interest of God's ambassador upon the individual. This means patience; but it means the one soul that Jesus died for. The gold that will help our work may come; but it will be after we shall have put ourselves in readiness to minister to them. This means help *now*, the help of men—living, consecrated men—the prayers of all and aid of all.

My return to Sitka was by way of San Francisco, because circumstances, under God, gave me the charge of some very sick returning miners, and also of the Roman Catholic prefect-apostolic, whose life was almost despaired of. All were landed safely in San Francisco, and I was thankful, for the responsibility was great.

STATISTICS.

Clergy, 4; medical lay missionary, 1; teachers, 2; nurse and deaconess, 1; confirmations, 5; confirmed, 23; baptisms, 5; burial, 1; marriage, 1; celebrations of the Holy Communion, 21; services, 116; sermons and addresses, 105; native readers, 4; total offerings for Domestic, Foreign, and Diocesan Missions, \$500.57; miles travelled, 21,000.

FINANCES.

Offerings (special) for Miss Sabine, Dr. Driggs, Anvik, and Fort Adams. Scholarships are for convenience retained in the treasury of the Board of Missions. The several amounts I have not to hand. Specials sent to myself for all objects, \$2,972; expended on buildings, salaries, etc., \$2,000.

P. T. ROWE,

Bishop of the Missionary District of Alaska.

FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

A FEW FACTS IN REGARD TO ST. JOHN'S COLLEGE, SHANGHAI.

1. THE aim of the institution is to give to all its students, Christian and non-Christian, an enlightened and liberal education under Christian influences.
2. The students are drafted largely from the middle and higher classes, and are so educated that they may fill positions of importance in their own country.
3. At present there is a great demand for work of such a character in China. The new building erected a few years ago is already overcrowded with 163 students, and at the entrance examinations there are three times more applicants than can be received.
4. The work becomes more and more completely self-supporting; the students paying a fair sum in tuition for the privileges received.
5. The work commends itself to the Chinese and the foreign merchants resident in Shanghai. Recently the sum of \$2,500 was contributed toward the erection of the proposed Science Hall, two-thirds of the sum having been given by the Chinese.
6. A new building, to be known as the Science Hall, is urgently needed, and a sum of \$15,000 is necessary to put the college in a position to meet the demands for higher education now being made upon it.
7. Among the various departments of missionary work, the educational should be looked upon as one of the most important, for its influence is far-reaching. We educate men to be clergymen, doctors, and teachers, and to fill various positions in the employ of the government and in business life.
8. Among our students may be found many of the future reformers of China.
9. Our students are all taught that the greatest need of China is the new spiritual force which comes from the acceptance of Christianity.
10. An appeal is now being made in the United States by the Rev. F. L. Hawks Pott for the \$15,000 needed to erect a new Science Hall, and to expand the work of the college. Those interested in this educational work of one of the leading institutions of our Church in foreign lands are earnestly urged to send contributions for it to the Church Missions House. All contributions for this purpose should be marked, "Special for new Science Hall, Shanghai."

NOTES ON THE CHINA MISSION.

[From The Church in China.]

DR. E. M. MERRINS, who has been working in Ngan-King for the past year, left with his wife for the United States by the steamer "Peru" on October 4th. Dr. Merrins has taken great interest in the work there, and has used his own funds so far as he could afford to do so in carrying on the medical work, which is not provided for as yet in the general appropriation of the mission, owing to the fact that the work there was still in an experimental stage. The departure of Dr. Merrins on furlough leaves the work without any foreign missionary in charge. The Bishop is very anxious to put at Ngan-King a clergyman who can take

charge of the evangelistic portion of the work, leaving Dr. Merrins free to devote himself to the medical work for which he is so well qualified.

THE new building for the Boone School, Williams Hall, is a fine looking building and seems to give to the school the air of dignity which the older buildings, useful as they have been and good for their purpose, somewhat lacked. We record with pleasure the fact that the two German officers who have been occupying part of the clergy house have presented to the Boone School a handsome set of meteorological instruments to be placed in the new building. The mission presents its thanks to Captain von Falkenhayn and Lieutenant Genz for their generous gift.

DR. COLLINS writes from I-chang that he has just turned out the first class from his little school, the *Mei Hua Shu Yuen*. Day-schools at I-chang had not been satisfactory in the results attained, because the children who came to attend them were only of the poorest classes and came only for a few months. Seeing the difficulty of the old method he managed to erect a school building on the mission lot, in some of the rooms of which he resided, and, instead of making it a charity school, he introduced the teaching of English and charged fees for instruction. In eighteen months the school building was paid for in rents saved. When the school was opened two free scholarships were established for Christian boys. One was taken by an I-chang boy, the other by a boy from Sha-sze. These boys were supported by the fees paid by the others. He says that this enabled him to keep them long enough to influence them; they formed a nucleus for the choir, and may be of future use in the mission. One of these Christian boys is now in St. John's College, and doing creditably, the other is expecting to enter at the next Chinese New Year, and provision for his support has been made by the children of the parish of Dr. Collins at home.

Dr. Collins is sanguine that the new plan has worked so well that it has attracted a better class of boys and given the mission a better standing in the Chinese community. To quote his

words: "As an instance of prejudice overcome, when I opened the school I had nothing in the way of religion lest we be suspected of proselytizing. We had school prayers for our Christian boys ourselves, but they were not attended even occasionally except by one outside boy, for fear of contamination by the foreign religion. The second year this was all changed. All the boys came early to prayers, and frequently on Sunday went to church. So much interest did they take that we changed to the English service and read the Bible lesson in class, enabling us to comment on it and explain it to them, and without offence."

It is safe to say that most Churchpeople have a very vague idea of where our work in China is situated. It is the commonest thing at home to have people, and well informed people at that, mix up China with Japan, as if it were not a week's journey by sea from Shanghai to Tokyo. The persistency with which this is done reminds one of a story told by a missionary who went home from China to England for his furlough, and was engaged in speaking at different places in the interest of his mission. He was entertained in one of the principal towns by a lady, who said to him at dinner: "It must be very trying for you to work amongst the black people." "But, madam," he responded, "the Chinese are not black;" and he went on to tell her about them and their habits and customs. It so happened that two months later he had occasion to revisit the same town and was entertained by the same lady, who conversed pleasantly about missions among the Chinese, and ended with: "Yes; but I never could abide black people. How trying it must be to work among them."

On the day after Bishop McKim and Bishop Graves were consecrated in New York one of the daily papers published their pictures, with that fine pugilistic expression which is characteristic of such woodcuts, and reversed the names, so that the Bishop of Shanghai appeared as the Bishop of Tokyo and *vice versa*. It seemed to be symbolical of what has been happening ever since in the confusion of their respective spheres of labor.

Even formal ecclesiastical papers are not clear as to where we are working. It is common to have them come addressed to the Bishop of China. Imagine being Bishop of 350,000,000! In view of the fact that there are four English missionary dioceses in China it is only right that we should share responsibilities a little. Let us suppose that all our readers know perfectly where we are at work—it is a fairly liberal supposition—and that they wish to teach others about it. It will be our object, therefore, to put the information in their hands that they may use it to the best advantage.

The title of this missionary jurisdiction is Shanghai and the Lower Yang-tse Valley. It is a somewhat cumbersome title, but it expresses with sufficient accuracy the location of our work and its actual development. When Bishop Boone finally decided in 1845 to select Shanghai as the centre of the work and his place of residence, it was a small city compared to what it now is, and our missionary work was for years confined to the city and its neighborhood. It was not till 1868 that Bishop Williams started work in the city of Wuchang, 600 miles up the Yang-tse river. The work from that time on had two centres, one at the mouth of the river, Shanghai, where the Shanghai dialect is spoken, and Wuchang and Hankow in the very heart of the empire, where the language was mandarin. Eventually the evangelistic work in these latter cities increased so much faster than in Shanghai that other stations were opened along the river, Wu Hu, Sha-sze, and I-chang. To mark the fact that our work was largely in the river valley above Shanghai the title of the American Bishop in China was changed from Bishop of Shanghai to Bishop of Shanghai and the Lower Yang-tse Valley by the General Convention of 1889.

The Yang-tse river, flowing from west to east, divides China into two nearly equal portions. At I-chang, 1,000 miles from Shanghai, the river emerges from the immense mountains through which it has been flowing. Above I-chang are vast gorges, with the rapids which make the navigation of the river at this point so

difficult and have so far prevented any steam vessel from forcing its way beyond them. These mountains separate the river valley into two parts, the upper and the lower, and by the lower valley of the Yang-tse we mean that portion from I-chang to the sea. In this part of its course the river runs through the provinces of Hupeh, Ngan-hwui, and Kiang-su, and along the northern boundaries of Hunan and Kiang-sze. No part of the empire is more populous and fertile, and in none is there a busier commerce than along this river. Large ocean steamers can proceed to Hankow (600 miles) and smaller boats go on to I-chang, 400 miles farther; shipping junks and smaller native craft ply up and down in fleets. Enormous quantities of tea, rice, cotton, hides, oil, and timber are brought down it, and the trade, both import and export, increases year by year. Populous cities are situated all along its course. So considerable is the trade that in the China-Japan war Shanghai and the Yang-tse valley were kept from being the seat of warlike operations by the intervention of the foreign powers to prevent the disturbance of their commerce. England is supposed to have her eye on this region in case it comes to a question of the partition of China. The *North-China Daily News* of February 9th, 1897, remarks in an editorial: "We trust our government makes it clearly understood that if China is to be partitioned we propose to take the whole valley of the Yang-tse from the sea to Thibet."

The principal points where we have established missions along the river are, in the province of Kiang-su, Shanghai with its out-stations; in the province of Ngan-hwui, Wu Hu and Ngan-King; in the province of Hupeh, Wuchang, Hankow and its out-stations, Sha-sze, and I-chang. These points are distant from Shanghai as follows: Wu Hu, 250 miles, Ngan-King, 360 miles, Wuchang and Hankow, 600 miles, Sha-sze, 880 miles, and I-chang 960 miles. The population of the cities is as follows: Shanghai, 600,000, Wu Hu, 71,000, Ngan-King, 50,000, Wuchang, 200,000, Hankow, 600,000, Sha-sze, 87,000, I-chang, 39,000.

But these figures are nothing to the vast population of these three provinces, which may be put at 80,000,000.

When one thinks of these populous and fertile provinces where our work has been begun, of the many great cities, only a few of which we have yet entered, of the population in this part of China alone larger than that of the United States, and then remembers that to-day in Wu Hu, Ngan-King, and Sha-sze we have no foreign missionary in residence, and that the Bishop has at his disposal only eight foreign clergymen, of whom one is disabled by sickness, one is on furlough, and two are still studying the language, one has a partial measure of the deadness of missionary zeal in the home Church and its blindness to great opportunities.

We have good buildings, a plan of work, a staff of native workers, more than the beginnings of a literature. *Give us men.*

The wisdom displayed in establishing a Church training-school for the improvement of our Bible-women becomes more and more apparent as time goes on. There seems to be a perfect dearth of women who have time and ability to do such work. Twice during this last month I have been asked if I had some woman I could send out for Bible work among the people. Unfortunately, the women have not yet finished their studies, and each woman under instruction has a place waiting for her in the district from whence she came. There are eight women now who are studying, six reside in the house, and two are day students. At present these are all we can find who are fitted by education and early training for such important work as theirs is to be. If we were willing to make this house a home for widows, who could pass a year or two free from the anxiety of poverty, and have their children cared for by the mission, it would soon be full to overflowing. But it is not a "widowage" as one of our English mission papers dubbed it not long ago. It is only a Church training-school for Chinese women. We look to widows for the material on which to work, because in China second marriages among widows are discouraged, and their standing among the people leaves them free to go about.

Should the customs ever change, when unmarried women can devote their lives to such work, there is no reason why they may not become eligible as students in the school.

It may be of interest to our friends at home to know that the "specials" sent out for the training-school have been used directly for the support of the women. It is very difficult to write to each society or individual and tell just what each offering was used for, because it all goes into a common treasury, and from this is bought the rice and vegetables they eat, and the clothes they wear. So far, the widows are all poor. These women formerly acted as Bible-women. Their support is now cut off, and a small amount must be given them monthly to buy clothing and so forth. If they have children, and most of them do, these must be supported, and this necessitates an extra expense. If a woman in her practical training goes any distance from St. John's, as to Shanghai, to visit and work in the woman's hospital, this costs money; she cannot take an electric car and for five cents be carried five miles, but a man must be called to pull her jinrikisha, and he, taking the place of a beast of burden, travels the distance there and back for six times five cents.

When one begins housekeeping, during the first year many things must be bought which could not be anticipated beforehand. So it has been with us. We have gradually purchased the necessary articles for furnishing, and so the first year has cost more than we anticipate the second will. There is great satisfaction in the thought that the "specials" have come from all parts of the United States, showing that interest in the work is not confined to any one section of the country. It would give me the greatest pleasure to write a personal letter for every contribution received, however small, yet that would take time which should be given to teaching and training these women. For instance, to make my meaning clear, a list of "specials" now before me amounts to \$94.50. This amount would necessitate twenty-two letters to be written, and letters take time.

I therefore take this way of thanking

all of you who have helped in this work, and assure you that your gifts have been thankfully received, and used to the best of my judgment. You have entirely supported the training-school so far, with

no outside help, and I hope when the women go out to work among their people they will more than repay you for any sacrifice you may have made.—*Lillis Crummer.*

NOTES ON THE JAPAN MISSION.

[From The Church in Japan.]

By the beginning of next month [December] the Nippon Sei Ko Kwai (Church in Japan) will have taken a step forward in its life as a vigorous organization of the faithful. Ever since the acquisition of Formosa by Japan, there has been growing among Japanese Churchmen the feeling that the Church had a duty to perform toward the people of Japan's new territory, and to those of the Japanese themselves who might settle there. Clergy, both foreign and Japanese, have visited Formosa with the purpose of observing the best opportunities for opening work, and the requirements in the workers. They have also, of course, ministered to such of the inhabitants as they could gather together. The visitors have found the greatest need existing for zealous Christian work, and it has seemed only fitting that the Japanese themselves should make this their own enterprise for God's service.

In the meantime, funds have been quietly raised, and search made for the man who should be Japan's pioneer Foreign missionary. It was not an easy position for a man to fill, and there has necessarily been some considerable delay in the choice of the Church's messenger. At length, however, the prayers and efforts of the faithful have been rewarded by the offering of a most promising worker, the Rev. D. T. Terada, for the last three years in charge of the church at Hiroshima, under the supervision of the Church Missionary Society. Mr. Terada has served the Church since 1887, at Hakodate, Tokushima, Gifu, and Hiroshima, and has won a good reputation. He is at present in Deacon's orders only, but upon Bishop Awdrey's return he is to be advanced to the Priesthood, and then to leave at once for his new field of labor. . . .

It is a strong step forward; but it is an

enterprise in behalf of which the national spirit of the Japanese ought to be most zealously enlisted, and we shall expect the members of the Church here loyally and cheerfully to bear the burden of adequate support for this mission. That it will be a burden there is no question; but the bearing of such burdens with brave hearts and unquenchable spirits always brings great reward. We may by such experiences learn how best to carry the burdens that sooner or later must come upon the Japanese Church, for the support of its own work. The ability to give grows with giving, and the shoulder that finds at first the lightest of burdens gall-ing, soon finds that far heavier ones can be carried with ease. May it be so with all of us!—*Editorial.*

THE announcement that the Rev. J. C. Ambler has resigned from the staff of the Japanese mission having been received by cable, the Bishop has decided upon some readjustment of the forces in the field. The Rev. Isaac Dooman will go to Kanazawa to open work there, where he will be assisted by Miss Suthon. He will also assume the oversight of Fukui and Tsuruga. For the present the Rev. James Chappell will take charge of the work at Mayebashi. The Rev. Mr. Cutting, upon his arrival next month, will be assigned to the Nara school.

THE days just before the departure of the Rev. T. S. Tyng and family must have been busy indeed for them, for they were a steady succession of farewell dinners, meetings, and services. On the evening of October 26th, the largest meeting was held in the Trinity parish house, at which a number of addresses were made by representatives from all the agencies of the mission, expressing great appreciation of Mr. Tyng's long

services in this field, and regret at parting with him, together with the hope that he might, after a rest, decide to give yet another decade of his life to Japan. On the morning of the 27th, there was a farewell celebration of Holy Communion in Japanese, and on the next day their foreign friends gathered with them at the Lord's Table, and offered up prayers for their safety and welfare. On Friday morning the railway station was thronged with their many friends, Japanese and foreign, and a large number accompanied them as far as Yokohama. Numbers of presents were given them by

their Japanese friends. As the steamer touched at Kobe afterwards, another farewell was said by friends from that portion of the jurisdiction in which the earlier years of Mr. Tyng's service were spent.

On Sunday evening, October 24th, Bishop Williams administered the Apostolic rite of Confirmation to Arthur Tyng, who was presented by his father, the Rev. T. S. Tyng. Arthur's first Communion was also his farewell service in Tokyo. He was for some time a member of the cathedral choir, which now languishes because of similar removals.

ANNOUNCEMENTS.

China.—The Rev. Tsen Seng Fung of I-chang, after an illness of considerable duration, died suddenly on September 29th, 1897. He was educated at the Boone School, in Wuchang, and at St. John's College, Shanghai. He was ordained to the Diaconate in St. Paul's Chapel, Hankow, January 6th, 1888, and has therefore rendered more than nine years of service in Holy Orders. It is testified that he was "an honest and good man."

—The Rev. J. Lambert Rees was advanced to the Priesthood by Bishop Graves in St. John's Collegiate Memorial Church, Shanghai, on the Feast of St. Simon and St. Jude, October 28th last. Mr. Rees has moved into the house formerly occupied by Archdeacon Thomson and will carry on his work temporarily.

—After about six years of service in

the field, Edward M. Merrins, M.D., and wife, sailed from Shanghai by the steamer "Peru" October 4th last, reaching San Francisco on the 30th of the same month, and New York on the 12th of November. They were expecting to return home in regular course next year, but anticipated their vacation principally because of the condition of Mrs. Merrins' health.

—Mr. George W. Cooper, whose employment as a teacher in St. John's College, Shanghai, was recently noted, has written that he had taken passage by the German mail steamer "Preussen" from Southampton, December 6th.

Japan.—The Rev. G. M. Cutting, who after appointment proceeded to the field by way of England and the Suez canal, reached Tokyo November 26th. By appointment of the Bishop he will begin his missionary work by the teaching of English in the Nara school.

AFRICA.

DR. WALRATH'S VISIT TO ENGLAND.

MISS S. A. WOODRUFF, in writing from Cape Mount, October 18th last, says: "I have already written you of Dr. Walrath's departure for a short stay in England. We are hoping to hear from her this week, as it is nearly two months since she left Cape Mount. We have not heard from her since she left Bathurst. We were very anxious about her before she left. In her last letter she speaks of the physician on board the steamer as being very kind to her. She says he

promised when they reached Liverpool to have Dr. Walrath put under some special treatment.

"Mr. Besolow, who went to England by the same steamer, wrote also. He seemed to think the voyage was doing much for Dr. Walrath, that she was growing better and better all the way.

"I hope she will not hurry back this time. She needs rest. She has never seemed well since her return from America. I think she overtaxed her strength in going about from place to

place and hurrying so much to get back here.

"Miss Higgins has suffered much from fever all through this rainy season. The Bishop was here about two weeks ago. She was very ill at that time. He was very kind, and tried to do all that he could for us. He advised Miss Higgins to see a physician from some English steamer and abide by his decision whether she should go home or stay. We have not yet had an opportunity to see a physician, but intend to send for one when a steamer arrives. Just now Miss Higgins is better and able to be about again. I hope the change in the weather will benefit her so much that she will not need to go. She is much interested in the mission and already has many friends here. She is, as you know, a good business woman and able to relieve us of much care in that way as well as in many others.

"I think Dr. Walrath would be able to live here without so much suffering if she could give up some parts of the work entirely to others and not feel the responsibility of all as she does. In her last letter she says she has firmly resolved if she lives to return, to cease from so much anxiety.

"We need a clergyman so much. I am sure we should all be able to do much better work if we could have the benefit of such help. We hope you are all keeping in mind our great need in that direction."

A business house in England has kindly advised us of Dr. Walrath's return to Africa. The date of her sailing was not given. The members of the firm were personally kind to her. She had improved in health and would not heed their advice to remain longer for more complete rest. [Ed.]

A LETTER FROM MRS. MOORT.

Mrs. Paulus Moort writes from Monrovia, October 26th last, as follows: "I thought you might feel interested to know of my safe arrival in Monrovia. I had quite a pleasant voyage to England on the 'Etruria,' and after a week's visit in London I started for Africa. The trip from Liverpool to Monrovia was delightful, and as I was not at

all seasick, I enjoyed everything very much. Grand Canary, the first stopping place, was reached one week from the date of sailing, and Sierra Leone one week later. Here I was transferred to another steamer, and found Bishop Ferguson, whom I met in Liverpool, on board. The Bishop was returning from the Lambeth Conference and had much of interest to relate, thus adding greatly to the pleasure of the remaining days of the trip. We soon reached Sherboro, and a little later Cape Mount came in view. It was our intention to go ashore to visit the mission station here while the cargo was being put off, but the sea was so rough we did not care to venture out in the surf boats, so contented ourselves by viewing the town through a glass.

"On the morning of September 15th we were landed at Monrovia, and my impressions of the city were pleasant ones. The rectory stands on a hill above the church, overlooking nearly the whole city and giving us fine views of the hills in the distance and of the Atlantic ocean. Trinity Church quite surprised me. The sight of a neatly dressed congregation standing and singing intelligently the dear, familiar hymns of the Church in this far away land of which I had always heard such conflicting reports, made me feel that the future possibilities of Africa are not without hope. There is no doubt that the missions are doing noble work in Christianizing the people; but if the work of grace could be supplemented with the training of hands and minds as well as hearts, the results would be far more obvious.

"The crucial test of the civilization of a nation is the political and domestic position of its women. Here, the need of training or industrial schools is painfully apparent. There are many native girls and women who would gladly avail themselves of the opportunity to learn the simple, homely details of domestic duties which we consider essentials in the making of our homes. The fact can be illustrated by a letter which I received from Krootown, from a Krooman, one morning last week which I will copy:

"DEAR MRS. MOORT:

"Permit me to introduce to you this

young woman. She is in want of a place where she can learn how to wash clothes and iron them and sew and learn English and be able to do many useful works. If you cannot find a place for her in your own house you will greatly oblige me by assisting her to find elsewhere the place she seeks.

“Yours sincerely,

“‘BATTOO WALKER.’

“The young woman’s husband said she

would give him no peace until he had made arrangements for her to come here. She is to come and learn by assisting in the general work of the house with the young girls we have boarding here and attending the parish school. I could not resist this appeal and I pray God to put it in the hearts of some whom He has blessed with the world’s goods to help the establishing of just the schools needed for these daughters of Africa.”

JAPAN.

MR. TYNG’S DEPARTURE FROM THE MISSION.

It is not our custom to bestow fulsome praise upon our missionaries; indeed, we have been charged with being too reticent in this regard; but where all do well it is invidious to single out one or another for individual mention. The following extract from a letter of the Rev. Isaac Dooman’s, however, speaks of a well-known clergyman, who has spent the best nineteen years of his life in the service of his Master in Japan, and we feel that we can permit one of his fellow-missionaries to speak unreservedly about him.

Mr. Dooman writes: “The Rev. Theodosius S. Tyng has left the country universally respected and beloved. There may have been men who have exercised greater influence over the Japanese mind in one way or another, but I do not know of any individual who has been so successful in completely engrafting himself upon the inner souls of the people, and gradually developing a true Christian life and thought, as the good pastor who after two decades of untiring labor returns for a short, well earned rest, surrounded by loving children whom he brought to Christ in a peculiarly intellectual heathen land. I have never seen so much genuine grief and sorrow at the departure of anyone as was expressed in the tearful eyes of the large crowd which bade farewell to their faithful pastor at the railway station on the 29th of October.

“I am not intending to write a panegyric on Mr. Tyng, but I am simply recording and presenting a few truthful facts concerning one of the Church’s most efficient servants.”

NEWS FROM KYOTO.

The Rev. A. D. Gring, in a letter from Kyoto of date of November 4th last, writes: “Everything is moving on nicely here, and I am much gratified. Miss Sprague has just come to take Miss Aldrich’s place in St. Agnes’s School. This gives us additional impetus. My hope is to make this school the best in the city, and that will not be hard to do.

“The church is not yet completed, but needs a number of finishing touches. When it is completed I shall have a fine picture of the whole ‘compound’ made for THE SPIRIT OF MISSIONS.

“Now, if possible, I must have my parish house. Then we shall be prepared to go to work in a way becoming our Church, and in a way which will appeal to that class of people which we must gain in Kyoto.”

—A Chinese typewriter, with 4,000 characters, has been designed by the Rev. Mr. Sheffield, a Presbyterian missionary at Tung-Chow, and constructed, at his order, by an American factory. The characters are carried on the edges of thirty wheels, each of which is a foot in diameter. Two keys must be struck to make an impression, one to turn the wheel, the other to bring down the letter or sign required upon the paper.

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l., 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii., 8.

* * *

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

THAT IN THIS EPIPHANY SEASON, AND PARTICULARLY DURING THE FIRST WEEK OF THE PRESENT MONTH, WHEN CHRISTIANS OF EVERY NAME ARE UNITING IN INTERCEDING AT THE THRONE OF GRACE FOR FOREIGN MISSIONS, ALL WHO HAVE RECEIVED THE LIGHT OF THE GOSPEL WILL PRAY EARNESTLY AND GIVE ACCORDING TO ABILITY FOR THE CONVERSION OF THE NATIONS.

REPORTS OF OTHER SOCIETIES.

THE Board of Foreign Missions of the Reformed Church in America is prosecuting missionary work in China, India, Japan, and Arabia. The sixty-fifth annual report, which was presented to the general synod at Asbury Park, New Jersey, last June, contains a full and encouraging account of the work of the society in the Foreign field during its past fiscal year. In China the report shows signs of an awakening, especially since the tragedy at Hwa-Sang in 1895, in which province the minds of the people have been turned to Christianity as never before. The congregations have been larger, and the number of inquirers has grown to nearly 1,000. The contributions show no decrease, and the churches are pushing on toward self-support with unabated zeal.

In India the board occupies the North and South Arcot districts, an area of 9,093 square miles, having a population of about 3,000,000. The statistics furnished for the two districts show 140 stations and out-stations, twenty-four churches, 2,092 communicants, 143 Sunday-schools, with 4,809 children under instruction. There are also three boarding-schools for girls, having a total of 202 pupils, and five for boys, with 297 pupils.

In Japan there are two districts, one called North Japan, and the other South Japan; the latter including the island Kiushiu and an adjacent island.

In the northern district the reports show: Stations and out-stations, sixty-one; ordained missionaries, six; unordained, one; assistants (married, seven, unmarried, five) twelve; native ordained workers, seven; unordained, eighteen; churches, eight; communicants, 1,597; one theological school, with thirty-four students; two day-schools, with forty-three pupils; and one hospital.

In the southern district there are four male missionaries and seven ladies. The statistics show communicants, 396; baptisms, twenty-nine; Sunday-schools, twenty-five, with 326 pupils; contributions, \$275.27. There are three stations in which the work is carried on, and fifty out-stations.

In Arabia work is being prosecuted at three stations and one out-station, occupying Busrah vilayet (about the size of New York state), Bahrein island and the adjacent coast, and Oman. There are three ordained missionaries, one unordained, and one assistant; also one boys' school, with eighteen pupils.

The treasurer's annual report shows the following expenditures: The Amory mission (China), \$28,451.06; Arcot mission (India), \$29,188.92; North Japan mission, \$26,662.01; South Japan mission, \$17,238.92; home expenses, etc., \$9,558.90; due on loans, \$17,695.10; interest paid, \$946.57. The receipts, "together with amounts due on loans and acceptances," were \$148,610.76. This left a balance on hand of \$18,869.29.

FOREIGN MISSIONS OF THE UNITED STATES.

By the kindness of the Rev. Dr. E. E. Strong, editor of the *Missionary Herald*, who has furnished us his plate, we are enabled to show the statistics of Foreign missionary societies as he has compiled them for the almanac of the American Board. The change of one word from the singular to the plural has been made with his permission, for the reason that it appeared that he had grouped in a single line the work in Mexico and Brazil, contributed to by members of our Church, with the figures taken from our own Annual Report. The statistics for Foreign Missions of this Society for the past fiscal year, as corrected by the latest information from the field, grouped after Dr. Strong's methods, are the following: Date of organization, 1820; principal stations, sixty-four; out-stations, 136; American workers (ordained men, thirty, unordained men, seven, women, forty-three) eighty; native workers (ordained, sixty-eight, unordained, 330) 398; communicants, 4,704; under instruction, 6,118; native contributions, \$10,435.37; total income in the United States (Foreign) \$237,326.45.

We were also asked to gather if possible the statistics of the Roman Church, and applied to Dr. Strong for assistance, know-

ing that he had paid so much attention to this matter of gathering figures representing missionary work. He replied: "As to the statistics of the Roman Church I do not think that anything complete can be found anywhere. The 'Annals

of the Propagation of Faith' contains reports of the receipts in the different dioceses of the world; but I have never seen anything that gave the number of their missionaries or of their communicants or schools":

Foreign Missionary Societies of the Evangelical Churches of the United States, 1896-97.

SOCIETIES.	Date of Organization.	Principal Stations.	Out-stations.	American Laborers.		Native Laborers.	Churches.	Communicants.	Added last year.	Under Instruction.	Native Contributions in Dollars.	Total Income in Dollars.
				Male.	Female.							
American Board . . .	1810	102	1,126	192	351	2,956	470	44,606	3,919	54,615	113,039	642,781
Presbyterian Board, North	1837	110	794	282	426	1,802	331	30,644	3,140	30,172	...	808,928
Presbyterian Board, South	1861	35	..	66	88	134	35	3,156	508	1,941	...	143,741
Reformed Church in America (Dutch) . .	1832	22	259	36	51	320	47	5,306	391	6,902	...	111,111
United Presbyterian Board	1859	20	697	33	67	673	54	7,677	1,849	28,118	17,139	120,520
Cumberland Presbyterian Church	1845	4	7	8	19	33	8	773	133	190	...	21,430
Reformed Presbyterian Church (Covenanters)	1845	4	8	9	14	36	3	245	20	613	...	22,727
Reformed Church of the U. S. (German) .	1873	2	50	7	8	44	8	1,950	256	204	2,470	27,252
Reformed Presby. General Synod	1836	10	15	3	8	43	8	876	114	325	333	5,500
German Evang. Synod of No. America . .	1884	4	9	7	4	49	..	675	240	1,282	1,128	12,124
Associate Reformed Synod of the South .	1874	5	7	3	3	7	4	254	31	89	...	7,825
American Baptist Missionary Union	1814	97	1,209	168	263	2,884	1,036	122,130	6,594	28,997	87,193	467,201
Baptist Convention, Southern	1845	95	141	35	46	110	95	4,324	660	1,103	6,658	125,682
Free Baptists	1833	8	7	8	20	75	13	782	42	3,238	519	30,432
Seventh Day Baptists, German Baptist Brethren (Tunkers) . .	1843	1	1	1	4	4	1	38	7	110	1,000	4,000
Methodist Epis. Ch. .	1886	4	8	8	..	13	7	230	34	25	...	20,543
Meth. Epis. Ch. South, Meth. Prot. Church .	1819	111	415	276	357	4,186	873	159,730	12,527	43,470	13,570	622,567
Wesleyan Methodist .	1868	164	..	53	100	209	164	8,756	906	3,000	13,262	327,343
Protestant Epis. For. Miss. Societies . . .	1888	..	..	7	3	9	4	290	6c	36	150	12,500
Evang. Association . .	1890	2	1	6	4	..	..	..	..	25	...	6,000
United Brethren in Christ	1850	100	134	67	50	342	52	5,089	175	8,719	12,829	375,596
Evang. Lutheran, General Synod	1850	65	260	117	..	150	90	13,900	1,240	40	40,500	19,200
Evang. Lutheran, General Synod	1853	37	773	26	29	38	48	6,237	430	1,903	960	30,801
Evang. Lutheran, General Council	1842	5	8	10	14	448	386	5,354	480	5,760	13,699	42,561
United Synod of Evang. Lutheran Ch. in the South	1845	7	191	7	10	143	7	2,002	239	2,719	...	21,606
For. Christian Miss. Soc. (Disciples) . .	1892	1	6	..	..	3	1	50	8	70	57	3,000
Christian Ch. (Convention)	1875	63	40	49	41	76	63	4,504	395	1,046	18,290	103,042
United Brethren (Moravians)	1887	2	20	5	3	11	6	317	60	858	154	5,000
American Bible Soc. .	1732	..	..	..	..	..	..	..	..	..	..	1 10,359
American Tract Soc. .	1816	..	..	12	12	382	..	..	..	..	..	192,290
The Friends' Church .	1825	..	..	..	..	..	..	..	..	..	..	3,169
Woman's Union Miss. Society	1873	16	41	14	43	76	22	1,029	234	1,106	...	32,400
	1860	7	20	..	19	304	..	..	152	5,987	5,000	44,380
TOTALS		1,103	6,247	1,517	2,037	15,564	3,836	430,924	34,870	232,563	348,150	4,433,611

¹ Report for last year.

² The work of these churches in Protestant Europe is not here reported.

³ For other items than receipts see report of British Societies.

PRIZE ESSAY ON MISSIONS.

THE Pierre Jay prize of the General Theological Seminary for the best essay on "The Motives for Foreign Missions" has been awarded to Mr. Thomas Worrall, a graduate of St. Stephen's College and at present a member of the senior class. The prize is \$100, and is open for competition to all the students of the seminary. We make an extract from Mr. Worrall's essay: "It is almost impossible for the man in whose heart dwells Christ, to live a solitary life. That which is within him, if it lives, must grow, and the outward must correspond to the inner growth. It would be difficult, indeed impossible, for us to imagine a Christian man saying that his wife or children were very happy in their life apart from Christ, and that he considered it would be wrong for him to dispel their ignorance and bring them to a knowledge of the truth, because it would bring into their lives additional responsibility; that so long as they are in a state of ignorance they are happy, and God will perhaps forgive them, because of their lack of knowledge of the truth. No man, whilst a living member of Christ, would hold such an opinion about the members of his own family.

"No. The man of Christ desires with all his heart to have others as he is. He will reason with his child or brother; he will pray for him without ceasing; he will endeavor by every word and deed to manifest in his life the goodness of the laws of the Kingdom to which he belongs. This man is in a true sense a Foreign missionary, in that he steps out of himself, he neglects himself, in his eagerness to bring his brother to a knowledge of the truth and its blessings; and these very deeds are giving him strength, and making him a more worthy subject of his King. He is working out his own salvation, unto which, did he neglect his brother and concentrate all his attention upon his own inner life, he would hardly attain. 'For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it.' . . .

"God, who 'hath made of one blood all nations of men for to dwell on all the face of the earth,' sent into this world His

Only-begotten Son, that He should redeem men, whom He had made in His own image and after His own likeness, from the bondage of sin, unto which, through their own perverseness, they had become enslaved. Since the Ever-blessed Son of God came down from Heaven and gave Himself a ransom for all people, how can we, who are called by His Name, and upon whose Name we call, hesitate to follow in His footsteps and in some small way contribute to His cause? This is the great motive force working in the heart of every man who devotes himself to work in the field of Foreign Missions. Men 'go forth' from no other motive, nor is any other necessary to the man who is filled with the life of Christ, who realizes to some extent what that life and that love mean. Not even Christ's words, 'Go ye,' are necessary to him; for his is the pattern of that greatest of missionaries, who left His Father's home to come to a foreign land, where He knew He would be rejected by many. He knew men would hate Him, because He, being the true Light, would search out their sins. So the missionary goes to-day into the darkness and ignorance of heathen lands to bear witness to that true Light."

THE AMERICAN BIBLE SOCIETY.

AMONG communications presented to the board of managers of the American Bible Society, at a recent meeting, were letters from the Rev. J. R. Hykes, D.D., of China, giving an interesting account of the official examination of students in China, in which questions were propounded which could not be answered without turning to the Bible; from Dr. Thomas B. Wood, reporting that Bibles are now admitted into Ecuador free of duty, and that the door is wide open for the introduction and circulation of the Scriptures; from the Rev. J. Carrington, of Bangkok, with an account of a Bible tour in Siam; from the Rev. F. G. Penzotti, reporting that a change in the political situation in Guatemala leaves him free to travel; from Bishop Hartzell, planning for a larger circulation of Arabic Scriptures among the native Mohammedans of western Africa; from

the Rev. J. Staiger, of Bremen, with report of Bible work in Germany in 1896. The issues from the Bible House during the month of November were 67,023 volumes; total issues since the first of April, 439,205 volumes.

BRITISH RULE IN INDIA SECURE.

DR. EWING, an American Presbyterian missionary, has this to say of the strong hold Great Britain retains on the people of India: "Local disturbances in India have led some people to anticipate a revival of the terrible days of the mutiny of 1857. Several reasons may be suggested why such fears need not be entertained.

"1. The people are an intelligent people. They are not unacquainted with history. They recognize the incalculable benefits which have accrued to them through the existence of the present rule. They do not want to be left to themselves, for they can easily foresee the inevitable deadly conflict between the rival faiths which would immediately ensue. They do not ask for Russia's rule, for they are students of modern history.

"2. The vast majority of the educated classes are either in the employ of the government and drawing comfortable salaries, or are in receipt of liberal pensions to which years of service have entitled them. The voice and influence of all these is for law and order under the present government.

"3. Many of the leading people are in the habit of investing their savings in government loans, as the safest of all investments. Millions of money owned by Indians would be swept away by a revolution. The people know this, and they love their money. Self-interest alone, in the absence of any other force, is for the present at least a guarantee that no serious attempt to overturn the British rule in India need be anticipated. Remembering the conditions under which India came into the hands of England, recalling the awful days of the Sepoy rebellion, it is astonishing to mark the degree to which the government has grown to be a government 'for the people,' and to observe how it becomes more and more, year by year, a government 'by the people,' as rapidly offices of honor and re-

sponsibility are being thrown upon the natives of the country."

FRAGMENTS.

—A widowed mother in England, after serving thirty-seven years among the Zulus, has made a thank-offering of \$800 "for the privilege of having another son appointed to the mission field."

—Provost Vahl calculates that from 1845 to 1890 the number of male missionaries has been multiplied three or four times, while that of women missionaries has been multiplied about twenty-six times.

—A lady in Newcastle-on-Tyne, England, whose name is not announced, has given to the Church Missionary Society a sum of money which will yield \$500 a year in lieu of personal service in the field.

—The Czar of Russia has prohibited any form of labor on Sunday, established a system of public justice in Siberia, hitherto under the arbitrary rule of officials, and released dissenters from the obligation to bring up their children in the Greek Church.

—One of the most important and successful branches of the missionary work of the Church of England in Australia is that among the Chinese, of whom in the Diocese of Sydney alone there are 10,000. A new church is about to be erected in Sydney for the exclusive use of the Chinese.

—The English Society for the Propagation of the Gospel has received \$355,000 by bequest from Mr. Alfred Marriott, of which one-half has been voted for the erection of churches, and one-half for hospitals, colleges, and other places of education, in accordance with the testator's directions.

—Learning that the Moravian Church was confronted with the necessity of retrenching its Foreign missionary work, or increasing its debt of \$30,000, Mr. J. T. Morton, a wealthy member of the Society of Friends, offered to pay the entire debt if the council of the Church would pledge itself to make no retrenchment. The offer has been accepted.

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary*.

TO DIOCESAN OFFICERS.

THE January Conference of general and diocesan officers of the Woman's Auxiliary will be held in the Auxiliary Room of the Church Missions House on Thursday the 20th, directly after noonday prayers in the Chapel.

THE DECEMBER CONFERENCE.

ON Thursday, December 16th, twenty-four officers from twelve diocesan branches assembled in the Woman's Auxiliary Room for their monthly conference. The dioceses represented were : Albany, one; Central New York, one; Connecticut, three; Delaware, one (Junior); Long Island, two; Michigan, one; Minnesota, one; Missouri, one; Newark, three; New Jersey, one; New York, eight; South Carolina, one. Miss Carter, representing the Minnesota Branch, presided.

The Secretary reported the election of the Rev. Dr. Lines, rector of St. Paul's Church, New Haven, Connecticut, by the Board of Managers, at their meeting on Tuesday, the 14th, as General Secretary of the Board. She referred to the loss which the Auxiliary, together with the whole Church, has sustained in the death of Mrs. Bedell, widow of the late Bishop of Ohio, and read to them extracts from a letter received from a near relative, also an ardent lover of missions and a faithful officer of the Auxiliary. This letter was listened to with the deepest interest and appreciation by the officers present, and is given here in recognition of all that Mrs. Bedell has been to the Church's missionary work, and as an example for our emulation:

I write to say how much I regret not being present at the meeting on Thursday, the first I remember to have missed since my election as officer. But I shall see the account in *THE SPIRIT OF MISSIONS*. What a faithful reader Mrs. Bedell was of that magazine, and when eyesight failed, every word was read to her, from cover to cover. I wish this might be known as an example.

Her anxiety about the debt, her distress of mind at the loss of Dr. Langford and anxiety about his successor were frequently expressed to me. One of her last words was, when I was saying good-by, expecting to see her soon and tell her of some missionary meeting, as was my custom, "Pray that the right man may be chosen, to fill Dr. Langford's place." In twenty-four hours *her* place was left vacant, and who can fill it? It really seemed that, as with Mary, the Master had come and called for her, and "she arose up quickly, and went unto Him." And it was the way in which she wanted to go.

Later, this same correspondent writes :

Her liberality is well known, I suppose, although her modesty tried to conceal

it; but her prayerful spirit only those who knew her well could judge of. "At the noonday hour," she once said to me, "if there should be no time for the usual prayers, one can always say, 'Thy kingdom come.'"

In harmony with the spirit of this letter comes one from a diocesan officer who writes:

It has occurred to me to try to increase the subscriptions to THE SPIRIT OF MISSIONS in this diocese, as a means of increasing missionary interest. The idea was suggested to me by the short article in the September number, and the successful work in this direction done in Missouri. I would like to know how many of our parishes take our Church's magazine, and how many in each parish. . . . I thought a circular would be of use . . . and then my idea is to write to each one of our clergy, asking if he will appoint a person in his parish to solicit subscriptions. Twenty per cent. off was promised to Missouri, if I remember rightly, and I suppose whoever gets the same thing up in other dioceses will be allowed the same discount, to cover expenses and to give to missions. . . . I am ready to do what I can, and if something could be written and pushed right through before January, perhaps it would work better than giving too much thought and time to it.

As an old Auxiliary officer I certainly say that the most difficult task I know is to make people read or listen to missionary literature. How can we arouse people? And yet the Bishops at Lambeth said, "It is the work that at the present time stands first in rank of all the tasks we have to do." I wish the clergy would preach more to their people about the Church's work. Even twice a year would do much toward enlightening our congregations. I am sure that two sermons a year, on Sunday morning with all the people present, would do more good than all the woman's meetings that could be held in a parish. . . . I can sympathize with the difficulty of there being too few Sundays in which to present the Church year and its doctrines, and practical religion besides. A rector can hardly pass over any of these things; but the result is that most of the women do not and hardly any of the men of our congregations know one word about the mission field.

The day will come when the true balance will be established, I feel sure. Until then we must pray and work and not faint.

In a later letter this same correspondent writes:

I like the plan of making every one pay the full price (little enough), and if the thing is to succeed, it will take quite a little money to start it, so I approve of the twenty per cent. coming off for expenses; and should we be successful, everything over and above to be given to General Missions. . . .

I have written for the approval of the Bishop and, of course, I shall get it.

In responding to this letter the Secretary found that from a diocese reporting 30,000 communicants, there are but 242 subscriptions to THE SPIRIT OF MISSIONS; and in consideration of the fact that with the 630,000 communicants in the Church, there are hardly 5,000 subscriptions to THE SPIRIT OF MISSIONS, we can but believe that the story told of this diocese may be repeated, according to strength and numbers, with regard to all.

Another plan has been set on foot during the month, to spread and deepen interest. The Secretary has asked for a list of women in parish branches, and of women who might become interested, in parishes where now no branch exists, that occasional leaflets may be sent them direct from the Church Missions House, thus reminding them that they are members, and should be praying and

working members of the General Missionary Society, which the constitution defines to be commensurate with the Church herself.

That interest is growing is evident in many ways. A card from the Chicago Branch gives a "Plan of Work for Monthly Meetings on the first Thursday in each month, beginning with Noonday Prayer," and followed by the discussion of various missionary topics introduced by the presidents of different parochial branches.

A Connecticut officer writes :

I am hoping to have a series of lectures on missions here, this winter. We will meet in the library, have the lecture, then a cup of tea and talk over what we have heard. . . . We are getting up a mission class on the Student Volunteer plan, and are to begin on Saturday.

While a member of a parish branch with less of missionary intelligence and enthusiasm, but with a modest estimate of her fitness and a conscientious effort to fulfil the obligation laid upon her, writes :

Having a paper to prepare for the entertainment of the Auxiliary Society, subject, "Digest of Missionary Work," and being totally unfamiliar with the subject, as well as incapable of presenting it properly, I venture to ask your assistance. Can you send me any material that would help in compiling such a paper, or do you know of any already prepared article on the question ?

It has been a very great pleasure lately to hear as follows from Sacramento from Mrs. Graves, wife of the Missionary Bishop of The Platte, in charge also, at present, of Northern California :

I take much pleasure in telling you I have started ten branches of the Woman's Auxiliary, and four places are just about ready to start Junior branches. I have met with many doubts and fears, but, much to my surprise, have accomplished a great deal. The women seem earnest and enthusiastic. But I know it is one thing to start a work and another to keep it going.

In only two places where I have spoken have they thought it not best to start now, and even in those, I am sure, they will start before long. I have enjoyed doing the work, because I have been successful, and because every one has welcomed my Bishop and me so warmly.

I have had to meet and fight the spirit of unwillingness to feel they can afford to do anything outside themselves. They say they are too poor, and offer many other excuses which will come to your mind. So I have started them in a very modest way: not demanding much, but hoping much.

In closing her report the Secretary took pleasure in announcing that some of the appeals made known in the November SPIRIT OF MISSIONS have met with a response; the missionary horse will be provided for Arkansas by the gifts of two members of the Auxiliary, another will give the little house for the missionary to the Seminoles; while Bishop Morris tells us of the good results attending the printing and circulation of his letter. On December 1st he writes :

I am *very much* obliged to you for your kind efforts in behalf of my poor missionaries, which are producing better results than you are aware of.

The copy of my letter that you sent to one of the Auxiliary branches met with a very good reception, and an appropriation of \$100. This I am yet to receive, but when one of the officers went home she promptly sent me her own check for \$250. So you see I am quite encouraged, and *much* obliged.

With the \$388 already in hand and in sight, I feel pretty sure of getting half of the \$1,000 at least, which will be a great thing for these poor people.

December 8th: I am in due receipt of your favor enclosing \$138, and am much elated. This makes, according to my calculation, \$488, that I have received, or am to receive, all the result of my letter sent out to the Woman's Auxiliary. . . . I have a pressing need, to convert the small, low, dark, damp, unhealthy shell called the *rectory* of St. George's Church, Roseburg, into a modest, decently comfortable abode for the small family of the present missionary, at the cost of about \$300. The church was built forty years ago, and called St. George's, by a friend and former parishioner of Dr. Milnor. Now, will some good, generous person, living in comfort and elegance, give me this \$300—a trifle to such an one—to raise up, lighten and put on a small addition to this missionary "*shack*," to make life a *little more* cheerful and comfortable for these worthy people? The Auxiliary has done and is doing so much for me, that it seems a shame even to suggest anything more. But some one has said that it is all well enough sometimes to "whip the willing horse," as he will then pull the whole load, and the other horse along with him.

At latest accounts, \$650 has been given to Bishop Morris in response to his first appeal.

The Honorary Secretary confined her report to the subject of the growth of the deaconess movement, stating that sixty-four deaconesses are now at work in the different dioceses and missionary districts, while with the Advent season there has been opened in Massachusetts a training-school for Church workers. This school is in the care of Miss C. M. Carter, a graduate of the Philadelphia school, who was ordered deaconess by Bishop Lawrence on St. Mark's Day, 1897, and assigned duty in the Episcopal City Mission, having charge of the "practical training in care of the sick poor, in parish visiting and kindred work." On June 6th she entered on her duties as superintendent of the "Mothers' Rest," at Revere Beach. From Advent to Easter, in addition to this practical work, three classes will be held at the Diocesan House, with weekly lessons on the Old and New Testaments and ancient Church history. In this modest and simple way another opportunity in one of our great centres is offering for the training of women workers.

Interesting reports were made by Miss Burt, of Albany, of the Diocesan Lending Library, started for the use of the clergy, and now turned to the advantage of the Auxiliary in that diocese, and by Miss Watson, of Central New York, of the increase of missionary study there. Miss Watson also alluded very beautifully to the recent death of Mrs. Goodrich, widow of the late rector of Calvary Parish, Utica, long a loved and honored leader in the Auxiliary work of the diocese and associated with the husband, whom it was her pleasure to follow so shortly, in all parochial interests and cares.

Miss Carter told of the strong effort being made in the Minnesota Branch to increase the United Offering, and related the story of a mission where she had once given her help, whence she had lately received a letter signed by sixteen Indian girls, begging to have that help renewed. Twenty-five dollars a month would be required for this purpose, and Miss Carter regretted her inability to meet the request. But at the close of the Conference an officer present assured her of that sum for the four months up to May, and possibly through the year.

With the Doxology the meeting adjourned.

REPORT OF THE COMMITTEE ON MISSIONARY WORKERS, 1897.

THE Committee on Missionary Workers never so fully realize the discouraging aspect of their work as when asked to submit their annual report. They feel that there cannot be the "pen of a ready writer" without the inspiration born of some effective work done—work in which they may have had no very important part, but a very earnest desire, at least, to fulfil its requirements, because of the zeal and consecration of those who apply for mission work. The plans they have outlined, the broader, vaster scope they have tried to grasp for others, these and kindred ideas, if successfully carried to completion by the cordial co-operation of the members of the Auxiliary and by their gifts, would make them feel their efforts had been of some avail, and the reflex influence would have stimulated and encouraged them to greater efforts.

The committee have held no meeting the past year, hampered in their work by lack of funds, not lack of interest or endeavor on their own part or on that of the earnest applicants for work. This very practical point of lack of funds needs to be emphasized, that the Auxiliary may be roused to the great necessity of an abundant outpouring for the United Offering, that the Board of Missions may be able to appoint many women, ready and anxious to be trained and sent. Had the suggestion of diocesan pledges, made in the report of 1896, been followed, there would be a score of women already in training. When the fond hope of 1898 is realized, the women of the Church will prove themselves in earnest in bidding their sisters God-speed to enable them to fulfil their sacred calling. Each member of this committee writes regretfully that applicants whose letters or personal appeals are under consideration have to be discouraged from the hope of training or entering upon their consecrated life work for another year.

This being in evidence, the committee judged it unwise to call meetings only to face the fact above noted, as satisfactory work could be done by correspondence, or, in some cases, by personal intercourse. They have not been idle, however. Each one has kept in touch with those applying within the district assigned to her, and letters are on file from numbers of faithful, zealous women desiring to engage in some kind of Church work. But how can they go except they be sent? Emphasis must still be laid on the resolution adopted in 1895, the necessity for "training" those who are to go out as the Church's representatives. More and more does experience prove that this need is not exaggerated. The demand for women workers is a felt need, increasing yearly; but to be a *power*, to be strong to *do* the *best*, and *bear* the *worst* in all conditions of missionary life, needs not only the highest elements of spirituality and consecration, but the practical qualities that help to make up a rounded character, which is only attained by special training. Then their fitness for the work can be assured by those who have lived in daily contact with them.

While several women have been sent to mission fields, it was without action on the part of this committee, although the personal influence of individual members has been exerted, and these are giving great satisfaction.

The committee respectfully suggest that, as in one year the amount of the

United Offering will be gathered, a certain number shall be selected from those endorsed, who, in their judgment, could be in training and so be ready to add to the working force in mission fields as soon as the money is in hand. The Bishops plead for workers, but we hope they may gain the more by waiting for those duly equipped. The committee desire to extend sincere thanks to other officers of the Auxiliary who have aided their investigations. Let us pray for "more laborers," but *every Christian* is pledged to and must bear his part, in the upbuilding of the spiritual temple of "living stones," in our own and foreign lands, which is being raised to the glory of God, and in loving memory of all that Christ has done for us.

Respectfully,

S. STUART,

Secretary *pro tem*.

ALEXANDRIA, October 13th, 1897.

A QUIET DAY IN CALIFORNIA.

OUR last Quiet Day, the *seventeenth* held by the California Auxiliary in the last twelve years, should have special mention with you.

We had arranged to hold it on St. Andrew's Day, with special *missionary* significance before our Bishop issued his pastoral letter, asking that the coming St. Andrew's Day be observed as a day of intercession for missions. I enclose the programme. The addresses, which began with searching questions as to "the next duty," gained in import as the hours went by, and culminated in a great argument and a splendid appeal for the field, the world. Held in the new St. John's, the first Quiet Day in Oakland garnered many memories and cemented many holy ties of Christian fellowship; and, beyond all, we trust, lifted us a step higher in our missionary purpose.

At the service of intercession over fifty special petitions were offered in the Litany, just before the prayer: "That it may please Thee to have mercy upon all men." These voiced the heart longings of many troubled souls, or the desire to unite with the prayers of the day going up all over the world—supplication for particular mission fields our care and our duty.

The arrangements of St. John's Branch were perfect, and I am very grateful to our Heavenly Father for all the good leaders He has raised up in the California Branch.

SUSAN S. LAWVER, *Secretary*.

This Quiet Day was conducted by the Rev. W. H. Moreland, rector of St. Luke's Church, San Francisco, under the auspices of the Alameda County branches of the Woman's Auxiliary of California.

The following "counsels" and "order" are given as suggestions on like occasions elsewhere:

COUNSELS TO PARTICIPANTS IN THE DEVOTIONS.

1. This is a day of quiet. Leave your little world of daily duties and cares behind you.
2. Coming into the church, remember that you are in the presence of God.
3. During the day abstain from any unnecessary conversation. At intermission speak of the spiritual and heavenly things, and avoid worldly topics.
4. Give all spare time to private prayer.

Requests for intercessions should be written out and given to the conductor or dropped in the box at the door.

Please bring this order with you.

Opportunity for refreshments will be afforded in the guild-hall during the intermission.

ORDER OF SERVICES.

General Subject, "St. Andrew, the Zealous Christian."

Text: "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus."—St. John i. 41, 42.

9:30 A.M. - - - - - Morning Prayer.

First Address: "He first findeth his own brother."

Hymns: 143, 583.

11:00 A.M. - - - - - Holy Communion.

Hymns: 433, 654.

Second Address: "We have found the Messiah."

Intermission.

1:45 P.M. - - - - - Litany and Intercession.

Hymns: 616, 580.

Third Address: "He brought him to Jesus."

3:00 P.M. - - - - - Evening Prayer.

Hymns: 132, 507.

Fourth Address: "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

4:00 P.M. - - - - - Benediction.

V. Let us depart in peace.

R. In the Name of the Lord.

FROM THE PACIFIC TO THE ATLANTIC.

THE Secretary of the Olympia Branch writes :

I am very much obliged to Mrs. Abbott for her Auxiliary motto. I think I shall use it for a permanent heading for the Auxiliary column in the *Olympia Churchman*, in hopes that it will take root and spring up to fruitage in the hearts and minds of our members.

Sending this message to Mrs. Abbott, she returns answer :

I write to tell you how glad I am if my poor little contribution to the meeting in Milwaukee, where the contribution seemed to fit in quite appropriately, has helped any one.

We have the motto ("Know, and you will feel; know, and you will pray; know, and you will work;") prettily illuminated, and it hangs in our missionary room at St. James's, as a constant reminder, that the more one knows, the more one will be interested in missions, indeed, in anything else. We have proved the truth of the little saying over and over again in our society.

ALABAMA.

THE MISSION OF THE GOOD SHEPHERD,
MOBILE.

THE Rev. J. J. N. Thompson writes on October 9th: "I believe you are not altogether ignorant as to the character of the work done at Mobile during the incumbency of the Rev. Mr. Pierce. Under his care the parish school of the Good Shepherd was the only one of any repute in the city of Mobile, whether in point

of intellectual development, character, building or otherwise. There were then three teachers regularly employed, with more than 200 pupils, and the school was almost entirely on a self-supporting basis.

Besides the branches commonly taught in the public schools, cooking, laundering, sewing, shoe-making, carpentering and cabinet making were taught very successfully. The rood screen in the

church, one that will bear fair comparison with many in larger and more beautiful structures, was made by the boys, under the supervision of Mr. Pierce. After eight years of such service Mr. Pierce resigned, and later, the school went down. By little and little the industrial departments of education were abandoned, and the literary department only was left.

Our aim, now, is to bring the school to something of its former usefulness. The possibilities for the Church to do useful, effective work among our people, through the agency of well equipped Church schools, are simply vast. By again establishing as many branches of the industrial training as circumstances will justify, I am fully persuaded that we can be of more service to our people now, and reach a greater number than we could have done eight years ago, for they have been led to appreciate the value of such education more highly now than they did even five years since. But in order to do any good in that direction our schools must be really industrial. Last year the sewing classes were revived, and specimens of the work done were sent to ladies in New York, Boston and Washington, and in every case save one, words of praise and congratulation for what had been accomplished were returned.

Three things we are trying to do:

First, to strengthen the roof of the present building in which the school is kept; second, to add two or three rooms to the building, so as to give increased accommodation to the growing needs of the school, as well as to provide for the different branches of industrial education; third, to raise the teacher's support. If these could be done we should be in a fair way to do good work.

On Friday, the first instant, the year's work was commenced, and the teacher is in the school-room, engaged to do all that at present is to be done. Her support is a cause of much anxiety to me, and this letter is to appeal to the love and devotion of the ladies for such aid as they find themselves able to render.

If we seem to lay more importance here on the industrial education than any other, it is because we believe that a large proportion of our women will be called to that sphere of life, whether as assistants in homes, or otherwise. Hence, they ought to be thoroughly prepared to do that which they will be engaged to do. Thus made ready with hands and hearts they will be happy and contented, and glorify Him in that state of life unto which it shall please God to call them. Thus prepared, they will in a measure be independent, and be strengthened against the evils to which otherwise they must be exposed in this naughty world.

NORTH CAROLINA.

ST. AGNES' HOSPITAL AT ST. AUGUSTINE'S SCHOOL, RALEIGH.

St. Agnes' Hospital, the youngest branch of the work at St. Augustine's School in Raleigh, N. C., is still in its infancy, having just celebrated the first anniversary of its existence. But it is a sturdy little infant, and has already helped a number of the sick colored people, both within its walls and in the homes of its neighborhood.

We see in the picture how pleasant the surroundings are. The building, which was the home of the former principal of the school, was altered and enlarged, and is a cheerful place to carry our sick neighbors into. A beautiful grove makes a pleasant spot for the eyes of the convalescent patients to rest upon, on the one

side of the hospital, and the school campus, with its varied life of work and play, cannot fail to be an object of interest on the other. In the front there is a clover field extending some two hundred feet to the road, which we hope some day to replace by a fine lawn. On the porch are three of our nurses—Miss Burgess, the head nurse, Miss Groves and Miss Wortham, the two senior nurses of the Training-school for Nurses, which is connected with the hospital. In the wheeled chair is a young boy just recovering from typhoid fever, whose story is a very interesting one.

One day—oh! such a hot day in June—the superintendent received a message on the telephone from a member of the consulting staff of physicians (who have

generously given their services to the hospital) that a young man had just arrived on a train from a neighboring town, and was very, very ill with typhoid fever. Could he be received at St. Agnes'?

The question was answered by asking, "What will you do if we do not receive him?"

"Send him to the county poorhouse."

"Will he live if you do?"

"It is very doubtful. He will have good care if he gets there, but he will

treatment, and by the next day recovered consciousness, and was able to give some account of himself. A special nurse had to be engaged to take care of him at night for some time, for there were other critical cases in the hospital, and the nurses were all busily engaged night and day. He remained here three months, for his strength came back to him very slowly, and he did not seem to have any home to go to. He was then given a cheap railroad ticket and a little money, and was sent to Norfolk to seek work.



ST. AGNES' HOSPITAL, RALEIGH, NORTH CAROLINA.

probably die on the long, hot ride over six miles of rough road."

"Why do you not send him to the city hospital?"

"It is closed for a short time."

"Will he stand a chance of living if we take him?"

"Yes; if he can get well anywhere, he will there."

"Then send him out at once."

And so the poor, young tramp, friendless and ill, was put into the spotless bed, and cared for as tenderly as if he had been in the care of a devoted mother or sister. He responded at once to the

The first patient at St. Agnes' was eagerly welcomed, and the pupil nurses felt, when she came two days after the opening, that at last it *was* a hospital. After she was put to bed, the head nurse went with her report to the superintendent, saying: "Oh you must come over and see how comfortable Mrs. — is! She is all tucked in with the white sheets, and she looks just like a huckleberry in a pan of milk!"

Look now at the picture of the ward. The two sick people there form quite a contrast. One is a little child of six years old, just recovering from typhoid

fever. She is one of the baptized children of the Sunday-school, is a kindergarten child, too, and her mother is a member of the "Mothers' Meeting." The other is one of our mothers, an old woman of seventy-three, who came to us with very little chance of recovery. Her last days were made comfortable and happy, and we trust that she is at rest in Paradise.

Our first hospital baby was a dainty little creature, the child of two of the teachers of the school, who were both trained there, living many years on the

the meetings of the convention in the time-honored vehicle, which afforded much fun for them. Some one dubbed it the "chariot," and it went by that name ever after.

Many a one in the cabins of our neighborhood has rejoiced at the welcome presence of the nurses, who have been always ready to respond to the many calls, night and day, to come to see what was the matter with the sick one. Many a time has the doctor been summoned, for the experienced nurse has seen the



A WARD IN ST. AGNES' HOSPITAL, RALEIGH.

grounds as students and teachers. Her name is Agnes, for we thought that our first baby should bear the beautiful name of her in whose memory the hospital was begun.

I wish that we could show you a picture of the "ambulance." It was once a grocery wagon. The remnants were bought at a "bargain sale," for six dollars; it was fixed up at a cost of about six dollars more, and has since served in other ways beside carrying the patients. During a late diocesan convention, held in Raleigh, the guests visiting St. Augustine's School were carried to and from

danger that the unskilled mother could not see.

The dispensary, in connection with the hospital, furnishes ordinary remedies to the students and neighbors in five and ten cent doses, and is a great convenience, for the drug stores are all in the city more than a mile away.

Our attending physician, the nurses, and the patients are all colored, and the training-school affords our educated young colored women a fine opportunity of gaining a better position in life than those open to most of the colored girls. Six of the leading white physicians of

Raleigh are on the consulting staff, and give lectures to the pupil nurses on anatomy, physiology, obstetrics, medical nursing, and surgical nursing. Beside these lectures, which are given about twice a week, the daily instruction from the head nurse in physiology, and nursing and *Materia Medica*, keeps the nurses well employed. A weekly lesson is given on invalid cookery, and every pupil nurse takes her turn, for a week at a time, in acting as

cook for the household. The laundry is under the supervision of one of the students of the school, and one of the industrial students is the assistant. The janitor also is a student of the school, who is looking forward to the Holy Ministry.

We hope that the hospital will, in many ways, prove a blessing to the neighborhood, and that many who come under its influence will be reminded of Him who came to minister to the body as well as to the soul.

S. L. H.

JAPAN.

WANTED: A HOME FOR THE WIDELY LOVING SOCIETY.

A Letter from Miss Bull.

"Some who see this letter may not have read Archdeacon Page's account of the 'Widely Loving Society' in the *Young Christian Soldier*, so I will begin with a short sketch of its history and aims.

"In the year 1890, Katsu-no-suke Kobashi, one of our earnest young catechists, resolved to devote himself and his property to the work of rescuing destitute children, and training them in farming. At that time Miss Hayashi was a valued teacher at St. Margaret's School, receiving a good salary for a lady teacher. I have heard from those who were intimate with her then, that she dressed very plainly and denied herself in every possible way, using the money thus saved in charitable and mission work. And not only this, but her leisure time and exceptional talents were all apparently consecrated to the Lord's work. It is no wonder that Mr. Kobashi asked the help of this devoted lady in his undertaking. She did not consent to leave her work in Tokyo, however, until Mr. Kobashi's failing health, three years later, seemed to make her duty clear. Then she went to Harima, where Mr. Kobashi's farm was situated, to take up the work of helping to train the large family of children he had gathered. Before he passed away, six months later, he said to her, alluding to three younger brothers, 'I leave you three good sons to help you in this work.'

"Property, as you know, is entailed in

Japan. Unfortunately for the financial prospects of the 'Widely Loving Society,' there is still another brother in the Kobashi family, who now became the eldest and therefore the property holder, and who had never approved of devoting their patrimony to this charitable object. The third brother, Jitsunosuke, however, and the two still younger brothers felt with Miss Hayashi that they could not turn back from the good work to which God had called them; and, after a year of anxious prayer for guidance, and of consultation with the unwilling elder brother, the 'Widely Loving Society' accepted the invitation of Mr. Awa, an Osaka Christian, to come to Dai Ni Village, in the suburbs of this great city, where he has given them the rent free of a part of his own dwelling-house, and rented them his fields for the usual price of a certain amount of the rice raised. There they have lived during the past three years, carrying on their beautiful, self-denying work.

"Mr. Jitsunosuke Kobashi, in spite of his youth, is the head of the institution. With his help, and under his tuition, the larger boys do the hard work of tilling the farm; the little boys help by feeding the fowls, running errands, and in every way they can; the girls assist Miss Hayashi in the housework and sewing; there is not an idle one in the family of those large enough to do any kind of work. Miss Hayashi teaches in one of our mission night-schools for poor children, and her salary helps to eke out the slender resources, and time is found between the planting and the reaping for school-books and study, and daily for careful Chris-

tian training. In spite of all their hard work, there have been many times when they were much straitened and faith has been sorely tried. Once when Miss Hayashi was praying for means to buy food Archdeacon Page came bringing a special from America, and her supplication was changed to thanksgiving.

"Through the kindness of the archdeacon and Mrs. Page, who were anxious lest Miss Hayashi should overdo, a maid servant has been added to the family. No ordinary servant would consent to work where there were so many children, but a poor Christian widow gladly came with her two little boys, one a baby, and has proved a devoted member of the 'Widely Lovely Society.'

"Mr. Awa's invitation was only for three years, until the society could make a home of their own. Besides, the family has grown, by the addition of one poor child after another, until the house is in a very crowded condition, which is not only very inconvenient both for Mr. Awa's family and the society, but unhealthy and dangerous for all. The Japanese friends of the society, as well as most of the missionaries in Osaka, have tried to help them to secure a home. Some of the women's societies there have made gifts to them for this purpose which were really generous. The two Bishops also have helped, and finally a Japanese Christian of Nagasaki, hearing from Bishop McKim about this need, gave enough to complete the sum necessary to buy the land. They are cultivating it this year in addition to Mr. Awa's farm, and are so happy in the thought that all they raise will be their very own. It will need 2,300 *yen* for a suitable building now. Bishop Williams wished to give them the orphanage building in Tokyo; but it was found that it would cost so much to convey it to Osaka, that it would be better to sell it to St. Margaret's School for 1,000 *yen* and give the money to the 'Widely Loving Society' instead. They are waiting now to hear whether the building can be bought for St. Margaret's. Toward the remaining 1,300 *yen*, they have a few *yen*, about forty.

"There are twenty-three children in this interesting family. Among them are those who have been placed there

by some hard-working relative, who, from slender earnings, pays as much as possible toward the child's support. For three children only is a full support received from their relatives. The St. John's Woman's Society have placed two large boys from their orphanage in this society, for the benefit of the manual training, and, of course, pay their full support. Gifts from missionaries, or through them, from friends in America have provided nearly enough to support eight others; five more are partly supported by relatives, leaving five children cared for, somehow, for love only. I cannot help thinking that to undertake the support and education of one of these little ones would be a most profitable mission work for the Junior Auxiliary branches at home.

"The photographs* represent nearly the entire 'Widely Loving Society' out in Mr. Awa's fields. It was in the month of May, and the larger boys, under Mr. Kobashi's direction, were setting out egg plants. Some prepared the ground, others brought fertilizer or water from the canal, in pails fastened on both ends of a wooden bar placed across the shoulder.

"The country around the great city of Osaka is mostly very level, and there is a network of canals for irrigation. Two of the boys in the picture are treading the water-wheel, by which they have filled with water the plot of ground where the rice seed has been sown, with straw ropes stretched back and forth over it to keep the birds from eating the seeds. One of the largest boys is poling the boat which has brought all the pails and tools, and perhaps the tiny children, from a point near the house, through the canal, to the field. Two tiny, chubby boys have brought their special *protégés*, the hens, in their arms, to have their pictures taken. Miss Hayashi and the large girls have come also, and the maid-servant with her baby in her arms. The wheat was nearly ready to harvest, as well as the rape seed, and I am sure they were very glad of these because they were all their own. It is only the rice which must be paid for rent.

* See illustrations in THE SPIRIT OF MISSIONS for September.

"Miss Hayashi's mother has adopted one of Mr. Kobashi's younger brothers, and they have gone with a party of emigrants to take up land in the *Hokkaido*, or northern island of Japan, undergoing all the hardships of new settlers in a cold country. The youngest brother, a lad of about seventeen, is now studying in an

agricultural school near Osaka, the oldest brother having consented, at last, to pay the expenses of his education.

"Thank you very much for giving me this opportunity to tell you about this self-denying work of these dear Japanese friends. I ask your prayers and kind interest for it and for them."

WEST AFRICA.

A LETTER FROM CAPE MOUNT.

Miss Higgins writes, October 18th : "Convalescing again! . . . Letters are still coming in congratulating me on my good health here; and it was so good for nearly three months, it seemed as if I, if anyone, would escape the fever. May 21st the first attack came, and six times I have had the fever now. The last attack was most severe, and for seventeen days I was in bed, completely exhausted with suffering, and more than once it seemed to me, as to those who kindly nursed me, that this would be my last illness.

"Bishop Ferguson visited us while I was so ill, and seemed to think I had suffered enough here, but, with returning strength, I feel more and more that I must not give up the little part of the great work given me to do here. If I were to be ill so much, I think I ought not to stay, but go, that another might take my place, who could accomplish more; but I do so want to stay, and somehow feel that I may be able to work in accordance with my will. The rain season is almost gone, and, with the dry season, health may return, such as I had at first.

"Bishop Ferguson was so kind, and thoughtful, and helpful while here. It seemed that physical strength and life began to return with the celebration of the Holy Communion at my bedside. The poor Bishop has had much to try and discourage him. While at the Lam-

beth Conference three of his clergy died. The death of one, Mr. Merriam, caused much sorrow here, where he was universally loved and honored by those among whom he had labored. * * *

"The girls' school is progressing, and Mr. Jones promises that it will be finished the last of January. We look forward to it very eagerly, for we feel the girls will be much more easily managed, and the benefit will be greater to them, as well.

"It makes me long for a dormitory and proper school-rooms for our *boys*. They have so much less than the girls. . . . While I was so ill they often gathered, quite voluntarily, in their dormitory, to offer prayers for my recovery, and I have heard of only one who had any other motive than my welfare. He, a small boy of some six years, 'did not want Miss Higgins to die, fearing he would not then get any more new clothes'!

"* * *. Your letter to Dr. Walrath which came after she had gone, was the first message of dear Dr. Langford's passing. It brought much sadness, for even those who had not seen him, and those who knew him slightly, all knew of and loved him. Mr. Massaquoi had a little memorial service on the following Sunday. I was ill then, but Miss Woodruff said it was a loving tribute that was paid to one who was indeed a friend."

FINANCIAL.

Offerings are asked to sustain missions in twenty-two missionary jurisdictions and in the Haitien Church, and in forty-one home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,478 missionary workers and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from November 1st, to December 1st, 1897 :

ALABAMA—\$10.35

<i>Anniston</i> —Grace, Babies' Branch Wo. Aux., Sp. for Miss Bull's Orphanage, Japan.....	4 00
<i>Carrollville</i> —St. Paul's, Foreign.....	1 35
<i>Eutaw</i> —Mrs. Anna Watkins, Foreign.....	5 00

ALBANY—\$998.15

<i>Albany</i> —All Saints' Cathedral, Wo. Aux., Sp. for Bishop Wells, Spokane, for a nurse, \$6.25; Sp. for Bishop Cheshire, Asheville, for a teacher, \$7; for work in Wyoming and Idaho, \$10; for work in Western Texas, \$5.25; for work in Nevada and Utah, \$5.50.....	34 00
Grace, Wo. Aux., for salary of Miss MacRae, China, \$1; for work in Duluth, \$5; for work in Nevada and Utah, \$5.....	11 00
St. Paul's S. S., General.....	18 12
Mrs. Greig, Wo. Aux., for Mexico, 50 cts.; Sp. for salary of women, New Mexico and Arizona, 50 cts.; for work in Northern California, 50 cts.....	1 50

<i>Amsterdam</i> —St. Anne's Guild, Wo. Aux., Sp. for salary of nurse, Montana, \$5; for work in North Dakota, \$5.....	10 00
<i>Athens</i> —"W. A. M.," General.....	1 00

<i>Ballston Spa</i> —Christ Church, Domestic, \$15; Foreign, \$10; Wo. Aux., for work in Dallas, \$5.....	30 00
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<i>Cambridge</i> —St. Luke's, Wo. Aux., Sp. for Miss Carter for lace teacher, \$5; Sp. for teacher's room, St. Elizabeth's School, South Dakota, \$5.....	10 00
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<i>Cohoes</i> —St. John's, Wo. Aux., for salary of Miss Babcock, Japan.....	1 00
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<i>Cooperstown</i> —"In His Name," Foreign.....	400 00
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<i>Granville</i> —Trinity Church, Domestic.....	1 50
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<i>Ilion</i> —St. Augustine's, Domestic and Foreign.....	1 45
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<i>Johnstown</i> —Mrs. Northrup, Wo. Aux., Sp. for salary of a nurse, Spokane.....	5 00
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Mrs. Younglove, Wo. Aux., Sp. for Miss Carter's teachers, Minnesota, \$1; Sp. for a nurse, Spokane, \$1; Sp. for Bishop Gray, Southern Florida, for work in Cuba, \$1.....	3 00
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<i>Keene Heights</i> —Felsenheim Chapel, Domestic, \$17.21; Foreign, \$17.48.....	34 69
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<i>Morris</i> —Zion, Wo. Aux., for Bishop Rowe for salary trained nurse.....	5 00
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<i>Ogdensburg</i> —St. John's, Wo. Aux., Sp. for Fanny C. Paddock Hospital, Olympia.....	6 00
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<i>Potsdam</i> —Trinity Church, Indian, \$13.90; Miss Lavinia Clarkson for "T. Stretefeldt Clarkson" and "Levinus Clarkson" (In Memoriam) scholarships, St. Paul's School, South Dakota (each \$60), \$120; Wo. Aux., for work in Duluth, \$20.....	153 90
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<i>Port Henry</i> —Christ Church S. S., Domestic, \$2.60; Foreign, \$2.50.....	5 10
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<i>Salem</i> —St. Paul's, Domestic, \$6.91; Foreign, \$3.48.....	10 39
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<i>Schenectady</i> —St. George's, Wo. Aux., Sp. for a nurse, Spokane, \$2; for work in Dallas, \$5.25; Wyoming, \$2; Western Texas, \$1.25; Oklahoma, \$5; for The Platte, 50 cts; Sp. for Bishop Hare, South Dakota, for teacher's room, St. Elizabeth's School, 50 cts.; for Miss Deane's salary, Alaska, \$5; for work in Olympia, \$5; Northern California, 50 cts.; Sp. for Bishop Kendrick, Arizona, \$1.....	28 00
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<i>Troy</i> —St. John's, Domestic and Foreign... St. Margaret's Guild, Wo. Aux., for salary of Miss MacRae, China, \$5; for work in Dallas, \$5; Western Texas, \$3; The Platte, \$2; Sp. for salary of women, New Mexico and Arizona, \$5; Sp. for teacher's room, St. Elizabeth's School, \$5.....	25 00
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St. Paul's, Wo. Aux., for work in Duluth, \$5; Dallas, \$5; Wyoming, \$1.50; Western Texas, \$2; The Platte, \$2; Northern Dakota, \$3; Sp. for a nurse, Spokane, \$2; Sp. for salary of women, Utah, \$3; Sp. for Mrs. Morrow, Montana, \$5; Sp. for Bishop Kendrick, Arizona, \$1.50.....	30 00
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Mrs. E. W. Babcock, Wo. Aux., for salary of Miss MacRae, China.....	5 00
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<i>Walton</i> —Christ Church, Wo. Aux., for salary Miss Babcock, Japan, \$5; Sp. for Brierley Memorial, Cape Palmas, Africa, \$5; Sp. for Bishop Holley, Haiti, \$2; Sp. for Bishop Gray, Southern Florida, for work in Cuba, \$2; for work in Duluth, \$5; Dallas, \$5; Olympia, \$2; North Dakota, \$2; Sp. for teacher's room, St. Elizabeth's School, South Dakota, \$2.50; Sp. for Miss Carter's teachers, Min-	
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NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

nesota, \$2.....	32 50	\$16.53; Sp. for Brazil, \$36.44.....	111 88
Waterbriet—Trinity Church, Wo. Aux.,		Lime Rock—Trinity Church*.....	3 00
Sp. for salary of women, New Mexico		Litchfield—St. Michael's*.....	1 00
and Arizona, \$1; Sp. for Miss Carter's		Meriden—St. Andrew's, Colored.....	7 65
teachers, Minnesota, \$2; for work in		Meriden Branch*.....	10 82
North Dakota, \$2.....	5 00	New Britain—St. Mark's*.....	1 30
CALIFORNIA—\$14.00.		New London—St. James's*.....	1 56
San Francisco—St. Paul's S. S., General...	10 00	New Milford—St. John's*.....	5 55
Miscellaneous—Branch Wo. Aux., Sp. for		Newtown—Trinity Church*.....	2 00
Bishop Rowe, for salary of Isaac.....	4 00	Northfield—Trinity Church*.....	1 55
CENTRAL NEW YORK—\$44.58		North Haven—St. John's*.....	1 26
Binghamton—Trinity Memorial, Church.		Norwalk—Grace S. S. class, No. 11; Sp.	
"A Friend," Wo. Aux. for work in		Bishop Graves, China, \$5;* \$10.....	15 00
Alaska.....	5 00	Norwich—Christ Church, Domestic.....	26 03
East Syracuse—Emmanuel Church, \$1.57,		Portland—Trinity Church*.....	1 50
S. S., \$1.04, Domestic.....	2 61	Riverside—St. Paul's*.....	2 00
Owego—St. Paul's, Domestic, \$1.15; For-		Mrs. L. A. Lockwood, Wo. Aux., Sp. for	
oreign, \$4.15.....	5 30	organ for St. Mary's Orphanage, Chi-	
Syracuse—St. Mark's S. S., Japan, \$1.68;		na.....	2 00
China, \$1.49.....	3 17	Round Hill—Calvary*.....	25
Utica—"M. H. W.," General.....	3 50	South Norwalk—Trinity Church*.....	2 51
Windsor—"A Friend," General.....	20 00	Stamford—St. John's, Colored, \$74.89; \$3.80*	78 19
Miscellaneous—Junior Aux., Wo. Aux., Sp.		St. Luke's Chapel*.....	1 42
for Christmas gifts, Japan.....	5 00	Stonington—Calvary*.....	1 00
CENTRAL PENNSYLVANIA—\$307.00		Thomaston—Trinity Church*.....	1 50
Bethlehem—Trinity Church, Systematic		Torrington—Trinity Church*.....	3 75
Offering Plan, Foreign.....	26 00	Wallingford—*.....	2 00
Hokendauqua—S. E. Norton, General....	1 00	Washington—St. John's*.....	1 00
Scranton—S. S. Good Shepherd, Wo. Aux.,		Watertown—Oakville Mission*.....	3 00
Sp. for support of a child in St. Mary's		West Hartford—St. James's*.....	7 00
Orphanage, China.....	30 00	Wilton—St. Matthew's*.....	1 50
Wilkes Barre—St. Stephen's, Foreign, \$50;		Windsor—Grace*.....	3 10
for "St. Peter's" scholarship, St. Agnes'		Winsted—St. James's, "E. C. H.," Foreign	1 00
school, Japan, \$40; for "St. Stephen's"		Woodbury—St. Paul's*.....	91
scholarship, Orphan Asylum, Africa, \$50;		Miscellaneous—"Anonymous" *.....	60
for "St. Stephen's" scholarship, Jane Boh-		Babies' Branch*.....	5 00
len School, China, \$40.....	220 00	A thank-offering, Domestic, 50cts.; For-	
York—St. John's, Sp. for Duncan Indust-	30 00	oreign, 50cts.....	1 00
rial School, Mobile, Alabama.....		"Anonymous," Domestic, \$2.50; Foreign,	5 00
CHICAGO—\$149.62		\$2.50.....	
Chicago—St. Andrew's, Wo. Aux., Sp. for		EAST CAROLINA—\$4.75	
Bishop Nelson's work among the Col-		Fayetteville—Mrs. A. E. Hughes, Domestic,	
ored people, Georgia.....	10 00	\$2; Foreign, \$1.75.....	3 75
St. John's Mission S. S., Lenten Offering,		Woodville—Grace S. S. Lenten Offering	
1896-1897, General.....	58 76	General.....	1 00
St. Peter's, Sp. for Bishop Leonard's		FOND DU LAC—\$39.70	
work, Western Colorado.....	20 43	Miscellaneous—Branch Wo. Aux., Sp. for	
Miscellaneous—Branch Wo. Aux., offer-		Bishop McKim, Japan, \$31.70; Sp. for	
tory at semi-annual meeting, general	60 43	Brierley Memorial Buildings, Cape Pal-	
COLORADO—\$21.40		mas, Africa, \$8.....	39 70
Denver—St. John's Cathedral, Sp. for		GEORGIA—\$58.00	
China.....	21 40	Brunswick—St. Mark's, Domestic.....	3 00
CONNECTICUT—\$483.62		Macon—Archdeaconry, Wo. Aux., for the	
Ansonia—Christ Church*.....	4 35	"John Watrus Beckwith Memorial"	
Bantam—St. Paul's*.....	3 00	scholarship, St. Mary's Hall, China....	25 00
Bethel—St. Thomas's*.....	1 00	Savannah—St. John's, Wo. Aux., salary of	
Branford—Trinity Church*.....	2 55	Miss Sabine, Alaska, \$15; salary of Miss	
Bridgeport—Trinity Church*.....	5 00	Crummer, China, \$15.....	30 00
Brooklyn—Trinity Church, Domestic, \$2.35;		INDIANA—\$1.18	
Foreign, \$2.35.....	4 70	New Carlisle—St. Mary's, \$1; S. S., 18 cts.,	
Byram—St. John's Chapel*.....	25	Domestic.....	1 18
Clinton—Holy Advent*.....	1 52	IOWA—\$5.44	
Danielson—St. Alban's*.....	50	Burlington—Christ Church, Mrs. L. I.	
Derby—St. James's*.....	2 50	Roads, General.....	3 00
Fairfield—St. Paul's*.....	5 35	Stow City—St. Thomas' S. S., Junior Aux.,	
Archdeaconry through Junior Depart-		General.....	2 44
ment Wo. Aux., General.....	2 60	KENTUCKY—\$6.10	
Glenville—Emmanuel Chapel*.....	25	Louisville—St. John's, \$1.94, S. S., \$1.16,	
Greenwich—Christ Church*.....	7 97	General.....	3 10
Guilford—Christ Church, Domestic, \$20;		Paducah—Miss E. G. Morrow, Sp. for Jane	
92 cts.*.....	20 92	Bohlen School Building Fund.....	3 00
Hartford—Christ Church, a thank-offering,		LEXINGTON—\$25.00	
General, \$100;* \$5.43.....	105 83	Lexington—Christ Church and St. John's,	
Church of the Good Shepherd*.....	2 00	Wo. Aux., Sp. for Life Insurance for	
Trinity Church, Foreign, \$19.12; Domest-		Rev. Chas. H. Evans, Japan.....	25 00
tic, \$22.11; Indian, \$17.18; Colored,		LONG ISLAND—\$138.33	
		Brooklyn—St. Clement's Children's Mis-	
		sionary Birthday Offering for Missions	
		in Wuchang, China (Rev. Mr. Partridge)	7 68
		St. George's S. S., Memorial of Dr. Lang-	

* Connecticut Branch Junior Aux., Trinity offering for scholarship in Christ Church Mission Boarding School, Anvik, Alaska.

ford, General.....	16 50	"A Friend," Wo. Aux., Sp. for Christmas gifts for China and Japan.....	10 00
Hempstead—St. George's, Domestic.....	27 00	Stockbridge—St. Paul's, for "All Saints' Day" scholarship, St. Paul's School, South Dakota.....	60 00
Jamaica—Grace, Systematic Offering Plan, General.....	25 82	Waltham—Ascension S. S., General.....	22 20
Port Jefferson—Christ Church, Domestic.....	3 33	Winchester—Epiphany, General.....	100 00
Miscellaneous—"Member," Wo. Aux., a Thanksgiving Offering, Sp. for Bishop Pierce, Arkansas, for horse for missionary, \$29; Sp. for Bishop Morris, Oregon, Clergy Fund, \$29.....	58 00		
LOUISIANA—\$15.00			
New Orleans—Christ Church, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....	10 00		
Williamsport—St. Stephen's Tithe, General	5 00		
MAINE—\$30.00			
Portland—St. Luke's Cathedral, Wo. Aux., General.....	30 00		
MARYLAND—\$10,306.78			
Baltimore—Ascension, General.....	38 00		
Emmanuel Church, Domestic, \$126.09; Sp. for Rev. Mr. Page, Japan, \$16.50....	142 59		
Grace S. S., Infant Class, Sp. for Bishop Talbot for work among the Indians....	4 66		
St. Michael and All Angels', Domestic and Foreign.....	60 00		
Mrs. Sallie H. Conrad, Indian, \$5,000; Foreign, \$5,000.....	10,000 00		
E. M. Kroesen, General, \$1.....	1 00		
Memorial, Mothers' Missions, Wo. Aux., Sp. for Dr. Boone for his work among lepers in China.....	6 00		
Baltimore Co. (Glencoe) — Immanuel Church, Domestic.....	3 50		
(Catonsville)—St. Timothy's, Branch Wo. Aux., Domestic, \$1; Foreign, \$1; Indian, \$1; Colored, \$1.....	4 00		
(Homestead)—St. Thomas's S. S., Foreign.....	6 84		
Frederick and Washington Co.'s—St. Mark's Parish, Foreign.....	5 00		
Frederick Co. (Catoctin Parish)—Domestic and Foreign.....	7 09		
Howard Co. (Dorsey)—Trinity Church, Colored.....	2 10		
(Dorsey)—Friends, Sp. for Miss Carter's lace schools.....	21 00		
Miscellaneous—Maryland Branch, Colored	5 00		
MASSACHUSETTS—\$638.10			
Boston—Emmanuel Church, "A Member," Wo. Aux., Sp. for Rev. T. F. Caskey, St. John's Church, Dresden, Germany.....	5 00		
(Roxbury)—St. James's, Domestic.....	40 94		
St. Stephen's, "A Member," Wo. Aux., Sp. for St. Elizabeth's Crib, Shanghai, China.....	5 00		
Trinity Church, "A Member," Wo. Aux., Miss Woodruff's salary, Africa, \$5; "Four Members," Wo. Aux., Sp. for Bishop Morris for Clergy Fund, Oregon, \$9.....	14 00		
Grant Walker, Colored.....	50 00		
Brookline (Longwood)—Church of Our Saviour, Foreign.....	12 00		
Cambridge—St. Peter's, "A Member," Wo. Aux., Sp. for "Daily Bread" for Spring Hill Hospital, Nova Scotia.....	5 00		
Great Barrington—St. James's, Foreign.....	15 28		
Hyde Park—Grace B. Gidney, Foreign.....	2 00		
Lee—St. George's, Wo. Aux., Sp. for work of Sister Ella, Asheville.....	4 18		
Lenox—Trinity Church, Domestic, \$125; Mrs. Bradford, General, \$100.....	225 00		
Lowell—"M. E. C." Bishop Brooke's Indian work, \$15; Foreign, \$15; "Children of a family," General, \$1.50.....	31 50		
Malden—St. Paul's, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan.....	5 00		
New Bedford—Grace S. S., Sp. for Church at Rio Grande do Sul, Brazil.....	25 00		
Newton—Grace, "An Individual," Sp. for Brazil.....	1 00		
Springfield—"A Friend," Wo. Aux., Sp. for Miss Thackara, for Indian Hospital, Arizona.....	5 00		
		Clinton—St. John's, Domestic.....	2 65
		Detroit—All Saints' Mission, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	2 50
		Emmanuel Church, Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$10; S. S., Sp. for Miss Bull's Orphanage, Osaka, Japan, \$24.....	34 00
		St. Paul's, Domestic.....	90 56
		St. Stephen's, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	2 00
		Trinity Church, Wo. Aux., for work in Diocese of Spokane.....	10 00
		Jackson—St. Paul's, Wo. Aux., for work in Diocese of Marquette.....	30 00
		St. John's—St. John's, Domestic.....	6 17
		Tecumseh—St. Peter's, Domestic.....	85
		Trenton—St. Thomas's, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	5 00
		Miscellaneous—Branch Wo. Aux., "Two Sisters," Sp. for Bishop Williams, for support of matron of the Haku Ai Sha, Osaka, Japan.....	20 00
		MILWAUKEE—\$66.00	
		Kilbourn—St. Paul's, General.....	1 00
		Milwaukee Co.—National Home, Mrs. F. M. Hickman, \$1.25, D. K. Apple, \$1, F. J. Wilson, \$1.25, Rev. E. P. Wright, \$2.50, General.....	6 00
		Miscellaneous—Branch Wo. Aux., Meeting in St. James's Church, Milwaukee, October 20th, General.....	59 00
		MINNESOTA—\$77.02	
		Albert Lea—Calvary, General.....	9 41
		Austin—Christ Church, General.....	6 02
		*Minneapolis—St. Mark's S. S. for "Bishop Whipple" scholarship, Kabo Station, Africa.....	25 00
		Red Wing—Christ Church, Foreign.....	15 25
		Wildor—Breck School, General.....	4 44
		Winona—St. Paul's S. S., General.....	16 90
		MISSISSIPPI—\$5.00	
		Holly Springs—Christ Church, Wo. Aux., General.....	5 00
		MISSOURI—\$37.00	
		St. Louis—Christ cathedral, "Mrs. C.," General.....	10 00
		Mrs. E. C. Simmons, Wo. Aux., Sp. for salary of Miss Giles, Oklahoma.....	2 00
		Miscellaneous—Rt. Rev. D. S. Tuttle, D.D., General.....	25 00
		NEWARK—\$171.07	
		Jersey City (Heights)—St. John's, Domestic.....	10 21
		Montclair—St. Luke's, Domestic.....	137 32
		Orange—Grace Church, Sp. for Wyoming and Idaho.....	22 54
		Jane M. Phillips, Colored.....	1 00
		NEW HAMPSHIRE—\$100.70	
		Claremont—Trinity Church, Domestic, \$20.48; Indian, \$8.45; Colored, \$8.43; Foreign, \$14.30.....	51 66
		Manchester—Grace Church, Domestic, \$31.80; Foreign, \$17.24.....	49 04
		NEW JERSEY—\$218.82	
		Branchport—Mission, General.....	5 97
		Cranford—Trinity Church, Wo. Aux., Sp.	

* Item acknowledged in June SPIRIT OF MISSIONS, from Minnesota, Minneapolis, St. Mark's (of which S. S.* \$92), General, \$432.39, should have read, of which S. S.* \$340.39, General, \$492.39.

for Mr. Osuga's orphanage, Tokyo, Japan.....	5 00	lege, Tokyo, Japan.....	20 00
Dunnellen—Holy Innocents', Wo. Aux., Sp. for Kimura San, Japan.....	8 30	Miss C. Jay, Sp. for lace-teacher's salary, Minnesota.....	30 00
Freehold—St. Peter's, Mrs. D. McLean Forman, Wo. Aux., Sp. for Kimura San, Japan.....	2 60	Alice Keteltas, Domestic, \$30; Foreign, \$30.....	60 00
Lakewood—All Saints', Babies' Branch, Wo. Aux., General.....	94	Mrs. Julia Merritt, Domestic, \$800; Colored, \$400; Foreign, \$300.....	1500 00
Manassquan—Mission, General.....	3 53	Mrs. J. P. Morgan, Jr., General.....	10 00
Mercantville—Grace, Junior Aux., General.....	5 90	Miss Helen D. Nelson, Sp. for Science Hall, St. John's College, Shanghai, China.....	10 00
Midletown—Christ Church, "In Memoriam," Sp. for lace-teachers' salary, Minnesota, \$2; Miss Taylor, Wo. Aux., Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$2; Wo. Aux., Sp. for Bishop Brooke for salary of Miss Giles, \$1.....	5 00	Mrs. Rowland Redmond, Sp. for Science Hall, St. John's College, Shanghai, China.....	100 00
Moorestown—Trinity Church, Sp. for lace-teacher's salary, Minnesota.....	5 00	Rev. W. J. Seabury, D.D., General, \$10; Foreign, \$10.46.....	20 46
Plainfield—Grace, Systematic Offering, Wo. Aux., Sp. for the Good Samaritan Hospital, Charlotte, North Carolina, \$25; General, \$25.....	50 00	Mrs. G. C. Ward, Niobrara League, "Wm. Lewis Morris, Jr.," (In Memoriam) scholarship, St. Elizabeth's School, South Dakota.....	60 00
"A Friend," General.....	100 00	Poughkeepsie—"M. H. W.," Sp. for China, Branch Wo. Aux., Indian, \$27.38; Sp. for Miss Thackara's work in Indian Hospital, Arizona, \$27.82.....	4 00
Point Pleasant—St. Mary's, General.....	16 28	Richmond—St. Andrew's, Wo. Aux., for stipend of a woman missionary in Japan.....	55 65
Riverton—Mrs. Thomas Roberts, Wo. Aux., Sp. for Bishop Brooke for salary of Miss Giles.....	4 00	Sing Sing—Trinity Church, General.....	26 00
Sand Hills—St. Barnabas's, General.....	1 30	Westchester—St. Peter's, Wo. Aux., for salary of Dr. Sarah L. Walrath, Cape Mount, Africa.....	102 09
Scotch Plains (Fanwood)—All Saints', Sp. for lace-teacher's salary, Minnesota.....	2 50	White Plains—Grace, Wo. Aux., Domestic Yonkers—St. John's, Mrs. Wm. F. Cockran, Wo. Aux., for salary of Dr. Sarah L. Walrath, Cape Mount, Africa.....	15 00
Vineland—Agnes H. Stevens, General.....	2 50	Miscellaneous—A Member of the Wo. Aux., Sp. for Bishop Wells's Clergy Fund, Spokane.....	56 75
NEW YORK—\$3,285.48		Wo. Aux. of the Archdeaconry of Dutchess, Domestic, \$6.91; Foreign, \$6.91.....	129 27
Castleton—St. Mary's, Wo. Aux., for stipend of a woman missionary in Japan.....	10 00	Orange Archdeaconry Branch, Wo. Aux., General.....	100 00
Clifton—St. John's Wo. Aux., for stipend of a woman missionary in Japan, \$29.24; Sp. for rebuilding the Jane Bohlen School, Wuchang, China, \$17.93.....	47 17	"Hancock Street," General.....	13 82
Edgewater—St. Paul's, Wo. Aux., for stipend of a woman missionary in Japan.....	5 00	NORTH CAROLINA—\$23.95	
Mamaroneck—St. Thomas's, Wo. Aux., for salary of Dr. Sarah L. Walrath, Cape Mount, Africa.....	30 00	Henderson—Holy Innocents', Cadets of St. Andrew's, Wo. Aux., Sp. for Miss Bull, Osaka, Japan, for Aisaka Jimbo, of the Orphanage.....	10 00
Matteawan—St. Luke's, Wo. Aux., Sp. for Christmas gifts, China and Japan.....	2 00	Littleton—Chapel of the Cross, Domestic..	2 00
New Brighton—Christ Church, Wo. Aux., for stipend of a woman missionary in Japan.....	29 76	Raleigh—Christ Church, Mite-chests, Domestic.....	9 25
New York—Ascension, "A Friend," Wo. Aux., Sp. for Bishop Kendrick for salary of Mr. Hersey, Arizona, for 1898.....	25 00	Ridgeway—Church of the Good Shepherd, Junior Branch, Wo. Aux., China.....	50
Calvary, Sp. for the work in Western Texas, \$55; Niobrara League, for St. John's School, South Dakota, \$25.....	80 00	Wadesboro—Calvary, Domestic.....	2 20
(Riverdale)—Christ Church, Colored.....	5 40	OHIO—\$30.46	
Grace, Sp. for St. John's College Science Hall, \$100; Wo. Aux., Sp. for "Grace Church" scholarship, Haiti, \$115; Sp. for Dr. Walrath, Cape Mount, Africa, to be used at her discretion, 100.....	315 00	Cuyahoga Falls—St. John's, General.....	3 60
Holy Communion S. S., Wo. Aux., General Incarnation, Mrs. W. L. Andrews, Niobrara League, for "Theodore Crane Andrews" (In Memoriam) scholarship, St. Paul's School, South Dakota.....	18 80	Gambier—Harcourt Parish S. S., \$4.25; "A. J. B.," \$5; Sp. for Miss Marston's work, India.....	9 25
St. Augustine's Chapel, Arthur L. Brown, Foreign.....	5 00	Kent—Christ Church, General.....	1 20
St. Bartholomew's, St. Margaret's Society for "Bishop Clarkson Memorial" scholarship, St. John's Mission, Africa, \$12.50; Wo. Aux., for "Maria Banyer" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for rebuilding Jane Bohlen School, Wuchang, China, \$25.....	62 50	Massillon—St. Timothy's, General.....	10 00
St. Michael's, General.....	1 81	Mt. Vernon—St. Paul's, General.....	6 41
"A Friend," Sp. for Miss Carter for salary of lace teacher.....	100 00	OREGON—\$17.83	
Olivia Hawks Bogert, Niobrara League, Sp. for "Rev. Francis L. Hawks" (In Memoriam) scholarship, Shoshone School, Wyoming.....	40 00	Astoria—Grace, Wo. Aux., for Bible woman, China, \$5; Junior Aux., Sp. for Bishop Rowe, Alaska, \$2.83.....	7 83
Mrs. T. S. Cochran, Wo. Aux., Foreign..	30 00	Portland—Parishes, Wo. Aux., Sp. for Bishop Rowe for salary of Isaac.....	10 00
"C." General.....	25 00	PENNSYLVANIA—\$1,052.02	
Mrs. R. B. Duane, for "Howard Duane Memorial" scholarship, St. Paul's Col-		Eddington—Christ Church, Domestic.....	11 42
		Jenkintown—Church of Our Saviour, Domestic, \$89.37; Foreign, \$89.37.....	178 74
		Parkesburg—Ascension Mission, General..	2 80
		Philadelphia (Lover Dublin)—All Saints', Junior Aux., for "Ruth Curtiss" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa.....	40 00
		(Mt. Airy)—Grace, "A Member," Domestic.....	25 00
		(Chestnut Hill)—Home for Consumptives, Patients and Nurses, Domestic..	14 25
		Church of the Messiah, Domestic, \$8.25; General, \$10.....	18 25
		(Germanstown)—St. Luke's S. S., Sp. for scholarship St. Mark's School, Utah... (Frankford)—St. Mark's, for "St.	40 00

Mark's" scholarship, St. Mary's Hall, China.....	40 00	VIRGINIA—\$124.79	
(Oxford)—Trinity Church, Wo. Aux., General.....	20 25	Alexandria Co. (Alexandria)—St. Paul's, "A Member," Domestic, \$10; Foreign, \$10.....	20 00
Rev. G. J. Burton, Domestic.....	10 00	Fairfax Co.—Virginia Theological Seminary, Students' Missionary Society, Indian, \$2.43; Colored, \$2.44.....	4 87
"B. M.," Sp. for Bishop Gray, Southern Florida, for Seminoles, \$100; Sp. for Bishop Kendrick, Arizona, \$100; Sp. for All Saints' Hospital, Oklahoma, \$100.....	300 00	Frederick Co. (Winchester)—Christ Church, Domestic, \$37.92; "Edward McG. Tidball" scholarship, Boone School, Wuchang, China, \$50.....	87 92
Radnor—Good Shepherd, Sp. for Rev. E. N. Joyner, Columbia, South Carolina.....	74 50	Henrico Co. (Richmond)—St. Mark's Branch Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan.....	12 00
Wayne—St. Mary's S. S., for "T. K. Conrad Memorial" scholarship, Trinity Divinity-school, Tokyo, Japan.....	35 00		
Weldon—St. Peter's, Domestic.....	33 25	WASHINGTON—\$230.46	
Miscellaneous—Branch Wo. Aux., Foreign Committee for salary of Miss Babcock, Japan, \$100; Sp. for Foreign Missionaries' Insurance Fund, \$80; Sp. for organ for St. Mary's Orphanage, China, \$28.56.....	208 56	District of Columbia (Washington)—Incarnation, "Two Ladies," General.....	12 25
		St. James's, Colored.....	2 29
PITTSBURGH—\$260.32		Rock Creek Parish, St. Paul's, General.....	13 92
Allegheny—Emmanuel Church, Wo. Aux., Sp. for St. Augustine's School, Raleigh Mrs. F. R. Brunot, through Wo. Aux. for Rev. Mr. Forrester's salary, Mexico.....	25 00	Virginia L. W. Fox, China, \$25; Africa, \$25; Japan, \$25; Colored, \$25; Indian, \$25; Sp. for India, \$25; Domestic, \$50.....	200 00
Erie—St. Paul's, Indian.....	15 30	Charles Co. (Wayside)—William and Mary Parish, Domestic.....	2 00
Franklin—St. John's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	12 50		
Miles Grove—Grace, Wo. Aux., Sp. for Domestic Contingent Fund.....	10 00	WESTERN MICHIGAN—\$131.47	
Pittsburgh—St. Andrew's, Sp. for Dr. Boone's Chinese mission for lepers.....	48 39	Grand Haven—Akeley Institute, "a girl of," for "Joseph W. Bancroft" scholarship in Jane Bohlen Memorial School, Wuchang, China.....	5 00
Washington—Trinity Church, General.....	49 13	St. John's, Wo. Aux., Colored.....	8 00
		Grand Rapids—St. Mark's, Wo. Aux., Sp. for Bishop Rowe, for Hospital at Circle City, Alaska, \$10; "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, Japan, \$20; S. S., General, \$35.34.....	65 34
QUINCY—\$2.00		Kalamazoo—St. Luke's, Colored, \$10; Indian, \$10; Domestic, \$30.78.....	50 78
Peoria—J. A. and N. Dickinson, Domestic and Foreign.....	2 00	Schoolcraft—St. Stephen's, Domestic.....	1 00
		Three Rivers—Trinity Church, Domestic.....	1 35
RHODE ISLAND—\$101.16			
Central Falls—St. George's, Junior Aux., Sp. for Miss Bull's Orphanage, Osaka, Japan.....	21 16	WEST MISSOURI—\$30.00	
Branch Wo. Aux. for "Harriet Ives" scholarship, Jane Bohlen School, China, \$40; for "Harriet Ives" scholarship, High School, Africa, \$40.....	80 00	Miscellaneous—Branch Wo. Aux., St. Margaret's School Building Fund, Japan.....	30 00
SOUTH CAROLINA—\$5.55		WESTERN NEW YORK—\$15.03	
Society Hill—Trinity Church, Junior Branch Wo. Aux., Indian.....	5 55	Branchport—"Anonymous," General.....	3 00
		Lancaster—Trinity Church, children's offering, Sp. for St. James's, Northwood, North Dakota.....	10 00
SOUTHERN OHIO—\$25.00		Niagara Falls—De Veaux College, St. Andrew's Chapel, Domestic and Foreign.....	2 03
Cincinnati (Clifton)—Calvary, Foreign....	25 00		
		WEST VIRGINIA—\$7.41	
SOUTHERN VIRGINIA—\$42.50		Morgantown—Mrs. M. Lynn Harvey, "In Memory of a Sister," China.....	5 00
Nansemond Co. (Suffolk)—St. Paul's, Wo. Aux., Sp. for Rev. L. L. Kinsolving's work, Brazil.....	9 75	Wheeling—St. Matthew's, General.....	2 41
Norfolk Co. (Norfolk)—St. Luke's, General, \$14; for Bishop Payne, Divinity School, Southern Virginia, \$5.....	19 00		
(Portsmouth)—Trinity Church, Wo. Aux., Sp. for insurance for Bishop Wingfield, Northern California.....	10 00	ALASKA—\$17.50	
Prince George Co. (Bristol Parish)—St. John's S. S., Sp. for Dr. Driggs's mission, Point Hope, Alaska, for bell fund.....	3 75	Anvik—Christ Church, Junior Branch Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	17 50
SPRINGFIELD—\$3.80		ARIZONA—\$15.00	
Cairo—Church of the Redeemer, General, \$1.50; Foreign, \$1.25; Colored, \$1.05....	3 80	Phoenix—Trinity Mission, General.....	15 00
TENNESSEE—\$0.50		DULUTH—\$43.73	
Gallatin—Emmanuel Church, Foreign.....	50	Brainerd—St. Paul's, Wo. Aux., General... Detroit—St. Luke's, Wo. Aux., General... Duluth—St. Paul's, Domestic..... Little Falls—Church of Our Saviour, Wo. Aux., "L. M." scholarship, St. Augustine's School, Africa..... Miscellaneous—Babies' Branch, Wo. Aux., General.....	1 65 1 51 30 00 10 00 57
VERMONT—\$51.00		NORTH DAKOTA—\$17.00	
Middlebury—"A Friend," for schools and hospitals in China.....	5 00	Grafton, Forest River, Ardock and Walshville Missions, General.....	12 00
Richford—Rev. J. Simonds, General.....	1 00	Lakota—Church of the Good Shepherd, General.....	5 00
Miscellaneous—Branch Wo. Aux., Sp. for Archdeacon Joyner, South Carolina, for Colored student.....	45 00		

ACKNOWLEDGMENTS.

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NORTHERN CALIFORNIA—\$98.40

<i>Cloverdale</i> —Church of the Good Shepherd, General.....	3 00
<i>Collinsville</i> —St. James's, General.....	5 95
<i>Colusa</i> —St. Stephen's, General.....	4 90
<i>Dunsmuir</i> —St. Barnabas's, General.....	1 80
<i>Eureka</i> —Christ Church, General.....	6 75
<i>Folsom</i> —Trinity Church, General.....	1 90
<i>Fort Jones</i> —St. Paul's, General.....	10 00
<i>Healdsburg</i> —St. Paul's, General.....	4 95
<i>Hornbrook</i> —Mission, General.....	3 15
<i>Jackson</i> —Mission, General.....	5 85
<i>Napa</i> —St. Mary's, General.....	12 00
<i>Petaluma</i> —St. John's, General.....	3 35
<i>Red Bluff</i> —St. Peter's, General.....	6 35
<i>Redding</i> —All Saints', General.....	3 25
<i>Santa Rosa</i> —Incarnation, General.....	8 00
<i>Wheatland</i> —Grace, General.....	3 00
<i>Woodland</i> —St. Luke's, General.....	3 80
<i>Yountville</i> —Soldier's Home, General.....	4 05
<i>Yreka</i> —St. Mark's, General.....	6 35

OLYMPIA—\$7.15

<i>Tacoma</i> —St. Luke's (of which S. S. \$2.15) for Alaska.....	7 15
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SOUTH DAKOTA—\$7.25

<i>Sioux Falls</i> —Woman's Industrial Chapter, Wo. Aux., Sp. for Mrs. Brierley's Memorial.....	2 25
<i>Miscellaneous</i> —Babies' Branch, Wo. Aux., General.....	5 00

SOUTHERN FLORIDA—\$17.55

<i>Daytona</i> —St. Mary's, General.....	15 85
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<i>Sea Breeze</i> —Mission, Domestic and Foreign.....	2 20
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MISCELLANEOUS—\$3,005.75

"A Friend," Wo. Aux., Sp. for Rev. J. A. Deal, Asheville.....	5 00
Foreign Missions.....	10 00
Interest—Domestic, \$1,949.34; Foreign, \$1,005.01; Specials, \$36.40.....	2,990 75

FOREIGN—\$35.00

<i>Canada, Toronto</i> , for Mexico.....	10 00
<i>Japan</i> —Miss Martha Aldrich, General.....	25 00

LEGACIES—\$1,504.75

<i>Albany, Little Falls</i> —Estate of Miss Helen E. Brooks, Domestic, \$200; Foreign, \$200; to the Society, \$400; Missionary Enrolment Fund, \$100.....	900 00
<i>Conn., Meriden</i> —Estate of Lemuel J. Curtis, Domestic, \$63.26; Indian, \$126.53; Colored, \$126.53; Foreign, \$31.63.....	347 95
<i>N. Y., New York</i> —Estate of Mrs. Harriet S. Bean, to the Society.....	10 00
<i>Penn., Philadelphia</i> —Estate of Mrs. Elizabeth Lathrop, to the Society.....	206 00
<i>Penn., Philadelphia</i> —Estate of David Roberts, for support of Domestic Missionaries.....	40 80

Receipts for the month.....	\$24,406 25
Amount previously acknowledged.....	27,263 95

Total contributions, legacies and specials from September 1st, 1897.....	51,670 20
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APPROPRIATIONS, SEPTEMBER, 1897-1898.

DOMESTIC—(Of which for Indian Missions, \$52,958.00; for Missions to Colored people, \$57,920.00)	\$273,653 00
FOREIGN—.....	217,337 00

Total	\$490,990 00
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CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1897.

(Excluding Legacies and Specials.)

DOMESTIC—(Including items designated for Indian Missions, \$7,284.62, Missions to Colored people, \$1,063.48, and one-half of general offerings, \$2,378.61).....	\$20,283 11
FOREIGN—(Including one-half of general offerings, \$2,378.62).....	16,197.36

Total.....	\$36,480 47
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Required from Dec. 1st, 1897, to Sept. 1st, 1898, for Domestic Missions	\$253,369 89
for Foreign Missions	201,139 64

Total required to September 1st, 1898	\$454,509 53
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APPROPRIATIONS FOR DOMESTIC MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1897, to September 1st, 1898:

MISSIONARY JURISDICTIONS.	FOR WORK AMONG WHITE PEOPLE.	FOR WORK AMONG INDIANS.	APPROPRIATED BY THE COMMISSION ON WORK AMONG THE COLORED PEOPLE.
Alaska (Annual and extra appropriations).....	\$3,150 00	\$14,300 50	
Arizona [see New Mexico] ..			
Asheville	1,500 00		850 00
Duluth, including Bishop's salary, \$3,000.....	4,875 00	4,855 00	
Idaho [see Wyoming]			
Montana, including Bishop's salary, \$3,000	6,000 00		
Nevada and Utah, including Bishop's salary, \$3,000.....	5,500 00		
New Mexico [and Arizona], including Bishop's salary, \$3,000.....	5,500 00		
Northern California, including Bishop's salary, \$3,000.....	4,500 00		
North Dakota, including Bishop's salary, \$3,000.....	5,000 00		
Oklahoma and Indian Territory, including Bishop's salary, \$3,000.....	4,200 00	450 00	
Olympia, including Bishop's salary, \$3,000.....	4,500 00		
South Dakota, including Bishop's salary, \$3,000	4,700 00	31,290 00	
Southern Florida, including Bishop's salary, \$3,000.....	4,650 00		1,150 00
Spokane, including Bishop's salary, \$3,000	4,500 00		
The Platte, including Bishop's salary, \$3,000.....	5,000 00		
Western Colorado.....	2,500 00		
Western Texas, including Bishop's salary, \$3,000.....	6,000 00		600 00
Wyoming [and Idaho], including Bishop's salary, \$3,000.....	6,000 00	800 00	
DIOCESES.			
Alabama.....	1,000 00		2,230 00
Arkansas, including Bishop's salary, \$3,000	4,500 00		400 00
California.....	750 00		
Colorado.....	1,500 00		
Dallas.....	2,500 00		
Delaware.....			400 00
East Carolina.....	1,300 00		1,800 00
Easton.....	1,000 00		
Florida.....	1,200 00		3,950 00*
Fond du Lac.....	2,000 00	962 50	
Georgia.....	1,000 00		4,100 00
Indiana.....	2,000 00		
Iowa.....	3,000 00		
Kansas.....	4,000 00		
Kentucky.....			900 00
Lexington.....	1,000 00		500 00
Los Angeles.....	750 00		
Louisiana.....	1,000 00		900 00
Maine.....	2,400 00		
Marquette.....	1,200 00		
Maryland.....			1,350 00
Minnesota.....	2,000 00		
Mississippi.....	1,600 00		1,500 00
Missouri.....	1,000 00		
Nebraska.....	2,500 00		
New Hampshire.....	2,000 00		
New York.....	2,000 00†		
North Carolina			7,400 00*††
Ohio.....	400 00‡		
Oregon.....	3,000 00		
Quincy.....	1,000 00		
Southern Virginia.....	400 00‡	300 00§	5,940 00*
South Carolina.....	1,000 00		5,800 00*
Springfield.....	2,000 00		400 00
Tennessee.....	1,800 00		5,150 00*
Texas.....	1,000 00		600 00
Virginia.....			3,050 00**
Washington.....			3,000 00
Western Michigan.....	1,300 00		
West Missouri.....	1,500 00		600 00
West Virginia.....	1,000 00		400 00
	\$135,675 00	\$52,958 00	\$52,970 00

* Including salary of Archdeacon.

† General Missionary among the Swedes.

‡ For deaf-mute Missionaries in the West and South respectively.

** Including Bishop Payne Divinity School, \$1,500.

†† Including special education at St. Augustine's School, \$1,000.

§ For Missionary in charge of Indians from the West in Hampton Institute

SUMMARY.

For Missions to White People, as by foregoing table	\$135,675 00
For Missions to Indians, as by foregoing table.....	52,958 00
For Missions to Colored People:	
Appropriated to Dioceses, etc.....	\$52,970 00
For Salary of Warden of King Hall, Washington, D. C ..	1,700 00
For Agency service, Travelling Expenses, etc	3,100 00
Unassigned.....	150 00
Appropriated by the Commission on Work among Colored People.....	57,920 00
For Missionary to the Colored People, Omaha, Nebraska (income from a bequest) ..	500 00
For Missionary to Japanese in California.....	500 00
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to \$300 for each.....	5,100 00
Reserved for Central Expenses and for the cost of making the work known to the Church, say ...	21,000 00
	<u>\$273,653 00</u>

APPROPRIATIONS FOR FOREIGN MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1897, to September 1st, 1898:	
For the Mission School in Greece.....	\$2,300 00
For the Mission in Africa.....	37,981 50
For the Mission in China	60,185 58
For the Mission in Japan	81,195 00
For Missions in the Haitien Church	6,960 00
For the support and travelling expenses of the Rev. Mr. Forrester in Mexico (less cash on hand). To be paid from contributions to Mexico.....	3,302 92
For aid to disabled Missionaries and the widows and orphans of Missionaries.....	4,412 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	21,000 00
	<u>\$217,337 00</u>

Total amount required between Sept. 1st, 1897, and Sept. 1st, 1898....\$490,990 00

PRINTED MATTER FOR DISTRIBUTION.

GENERAL.

- No. 564. The Advent and Epiphany Appeal, 1897-'98.
 No. 435. Systematic Giving. By a Country Editor.
 No. 448. Questions on Our Missions—Domestic and Foreign.
 No. 521. The Worship of God in Missions. By Bishop Penick.
 No. 546. The Best Method of Infusing a Missionary Spirit into a Congregation. By the Rev. J. Kimber.
 No. 562. What Can a Busy Man Do for Missions? By Burton Mansfield, Esq.
 No. 563. Missionary Methods and Work as Illustrated by the History of the Church in the North-west.
 By Bishop Gilbert.
 Pledge Cards and Pockets for contributions for support of Missions.
 Psalms, Lessons, Collects and Hymns for Missionary Meetings.
 At Mid-Day Pray for Missions.

DOMESTIC.

The Sixty-second Report upon Domestic Missions, with the Reports of the several Missionary Bishops and of the Commission on Work among Colored People, for the last year. [Single copies and small parcels.]

Copies of the following leaflets and pamphlets on Domestic Missions will be supplied gratuitously, in any number, upon application. In ordering any of them please ask for — copies of Leaflet No. —, designating it by the capital letter or number prefixed :

- No. 565. Annual Report on Domestic Missions to September, 1897. [For distribution before collections.]
 B. The Oregon Mission. (Now a Diocese.) By Bishop Morris.
 F. The Colorado Mission. (Now divided into a Diocese and a Mission.) By Bishop Spalding.
 L. The Northern Texas Mission. By Bishop Garrett.
 M. The Western Texas Mission. By the late Bishop Elliott.
 N. The Montana Mission. By Bishop Brewer. (New, 1894.)
 No. 284. Experiences of an Indian Missionary. [Third Edition.] By the Rev. Henry Swift.
 No. 451. Rosebud Mission, South Dakota. (Illustrated.)
 No. 554. Boarding-Schools in South Dakota, and List of Scholarships in the Indian Field. (By Bishop Hare, 1897.)
 No. 508. Our Missions on the Yukon River. (Illustrated.)
 No. 528. Alaska, St. Thomas' Mission, Point Hope. By John B. Driggs, M.D.
 No. 545. The Church's Work Among the Indians.
 No. 567. Bishop Rowe's Report, Alaska.
 No. 568. Bishop Kemper—Our First Missionary Bishop. By Bishop Tuttle.

FOREIGN.

The Sixty-second Report upon Foreign Missions, with the Reports of the several Missionary Bishops for the last year. [Single copies and small parcels.]

Copies of the following sermons, addresses, etc., will be mailed singly, without charge, to any address upon application. Please order by the number.

- No. 20. The Choice of Missionary Work with Special Reference to Japan. By the Rev. T. S. Tyng.
 No. 22. Foreign Missions. By Bishop Littlejohn.
 No. 242a. An Historical Sketch of the China Mission, Illustrated. (Third edition.) Revised, 1898.

The following leaflets will be supplied gratuitously in packages for distribution, unless otherwise specified. Please order by the number.

- No. 566. Annual Report on Foreign Missions to September, 1897. [For distribution before collections.]
 No. 134. Missionary Work in Japan. Revised, 1896. (For children.)
 No. 144. Our Missions in China. Revised, 1896. (For children.)
 No. 210. The Foundings and Beginnings of our Foreign Missionary Work. By the Rev. S. F. Hotchkiss.
 No. 259. Our Mission Schools in Africa. Revised, Dec., 1896. (For children.)
 No. 505. Results of the Work of the American Church in Foreign Missions. By the Rev. J. Kimber.
 No. 539. Africa, St. John's Mission, Cape Mount. (Illustrated.)
 No. 543. Medical Missions, 1895-'96.
 No. 557. Report on School at Eliza F. Drury Station, Africa, 1896-'97.
 No. 553. Report on St. Margaret's School, Tokyo, Japan, 1896-'97.
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